

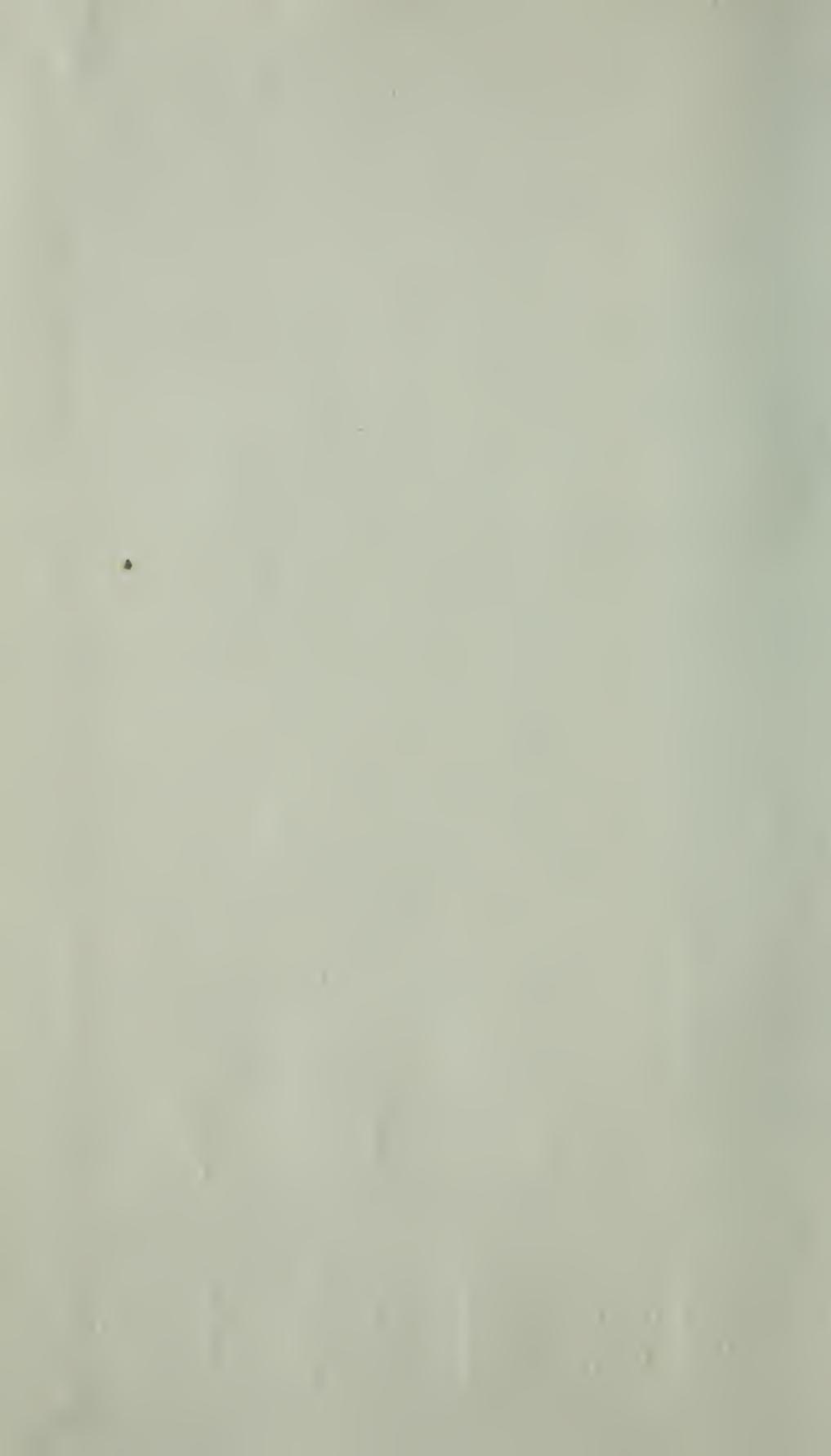
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ECHOES OF THE UNIVERSE.

PART I.

ECHOES OF THE WORLD OF MATTER.

ECHOES OF THE UNIVERSE:

FROM

THE WORLD OF MATTER

AND

THE WORLD OF SPIRIT.

BY THE

REV. HENRY CHRISTMAS, M. A., F.R.S., F.S.A.,

MEMBER OF THE ROYAL ACADEMY OF ARCHAEOLOGY OF MADRID; MEMBER OF THE
SOCIETY OF ANTIQUARIES OF LA MORINIE;
LIBRARIAN AND SECRETARY OF SION COLLEGE;
AUTHOR OF "THE CRADLE OF THE TWIN GIANTS, SCIENCE AND HISTORY," ETC.

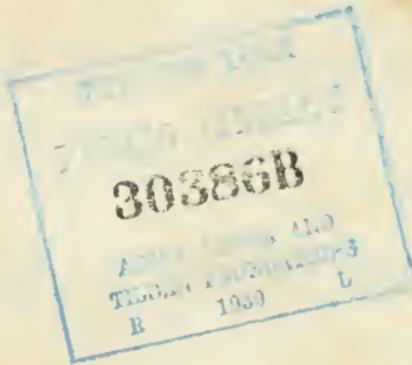
"What though in solemn silence all
Move round this dark terrestrial ball;
What though no real voice nor sound
Amid their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine,
'The Hand that made us is DIVINE.'"
—ADDISON.

PHILADELPHIA:

A. HART, LATE CAREY & HART.

1850.





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T. K. AND P. G. COLLINS, PRINTERS.

TO
RICHARD GIBBS, ESQ.

OF
CEDAR LODGE, STOCKWELL PARK, SURREY.

MY DEAR FRIEND—

IT has never occurred to me to pen a sentence with more unfeigned satisfaction than that in which I now offer to you the following pages. I know that you will regard them with pleasure, and that whatever defects and deficiencies there may be found in them, their subject and intention will recommend them to your notice. Interested so deeply as you are, and ever have been, in the welfare of the rising generation, a Work written for, and addressed to young men, is appropriately inscribed to you.

Personal feelings, too, have their share in this Dedication. Through years of anxiety and persecution I have received from you, and your beloved and excellent wife, almost more than parental kindness; and, under God, to

you I owe it that I have yet health, strength, and energy to labor in the vineyard of the Lord.

I trust that this Work may be found in some humble measure useful in elucidating the volume of Divine Truth, that volume so dear to you, and to all who know its value.

I remain, ever,

Your sincerely affectionate Friend,

HENRY CHRISTMAS.

SION COLLEGE,
Feb. 18, 1850.

INTRODUCTION.

THE connection between human science and divine truth, though *in itself* neither more important nor more interesting than that which may be shown to exist between *any* two classes of truths, is yet more easily available for the purposes of religion, because the topics with which it is conversant are more generally understood. For one person who would read Paley's "HORÆ PAULINÆ," there are hundreds who would read his "Natural Theology;" and many may be induced to see the beauties of religious truth, if they be *indirectly* drawn thereto, who would lay aside with neglect the most eloquent of professedly spiritual works.

The substance of the volume here submitted to the reader was delivered in the form of lectures, some time ago, to the Members of the South London Branch of the Church of England Young Men's Society for Promoting Missions at Home and Abroad; and it is hoped that in this enlarged and amended form it will not be less acceptable to them. Though a third edition, and a fourth publication, it is a *new* book, with a new, and, it is hoped, a more appropriate title. It was first published in a series of Lectures in the Pulpit; then in a small volume; and has been since entirely re-written and greatly enlarged.

It is one of a class of works now more than ever needed. The rising mind of England has, by God's blessing, taken a right direction, but it requires constant and faithful aid, unremitting and affectionate encouragement; and the ministers of the church would be ill performing their duty to the mighty intellect growing up around them, were they to confine their addresses to mere doctrinal or even practical theology, however sound, and however important their

views may be. The truth may be made unattractive ; and there is a natural disinclination in the mind to the didactic, whether in matter or manner.

To meet this difficulty, some well-intentioned persons have written religious novels ; and this class of fiction has increased in amount year by year, from the publication of Hannah More's "Cœlebs" to the present day. Whether the plan be in itself expedient, to inculcate spiritual truth by means of fictitious narrative, has been, and not without good reasons, called in question ; but it must at least be admitted that there are two great and valid objections to the mass of religious novels already before the public. One is, that there is scarcely one possessing even a moderate amount of literary merit ; and this, were there no other, would in itself be fatal ; for never was there a more widely extended knowledge of what good writing should be than in the present day, and never were readers in general so exacting. The vehicle in which truth is conveyed is secondary in importance only to the truth itself ; and the increasing refinement of our age renders necessary an increased attention to the modes which we may select for communicating our information to others.

The graces of style, both in writing and speaking, should be more than ever cultivated, since we know that the reception of even the loftiest philosophy may depend not a little on the manner in which it is offered. The adversaries of religion and morality are well aware of this, and in the broad sheets of blasphemy, impurity, and sedition with which, Sabbath after Sabbath, they poison the minds of the half-educated among us, they take care to consult the tastes as well as to flatter the passions of those to whom they address themselves. If it be needful that they should do this, whose chosen office it is to degrade all that is lofty, and sully all that is pure in humanity, surely it is not less essential to those whose object it is to raise and refine the mind.

But in addition to the want of literary merit, there is another and yet stronger ground of objection to the generality of religious fictions—they are party works ; the greater part of those which *now* appear being essentially Tractarian, if not Popish, in their nature and tendency. Amidst much apparent meekness and humility, they breathe the very spirit of pride and intolerance. These remarks are

here offered to the reader, not so much by way of discussing the question of religious fictions, as because those who write them have usually done so in order to obtain a hearing, which they doubted of obtaining in any other way. They argued that many would read a novel, and few a religious treatise; and they endeavored to combine the popularity of the one with the usefulness of the other. That the attempt, even when honestly made, has been rarely successful, must be admitted; and, perhaps, the cause of failure may be as much in the principle as in the execution.

On the other hand, the sublime events of history, the marvels of nature, and the wisdom of Providence lay before us wonders more exciting than any the novelist ever imagined, and truths more august than the mind of the mightiest poet ever conceived. These will, and must ever, attract attention. The glorious discoveries of astronomy, and the magnificent, but sometimes perplexing, theories of geologists, will be fraught with interest to minds which regard the disputes of theologians with unmerited contempt. These subjects present a vast platform, on which the man of science and the man of Scripture may meet as on common ground—compare their theories and their discoveries, and learn that truth is ever one and indivisible; the one may have his religion systematized, and the other his philosophy Christianized; and each, instead of separate halves of the truth, may rejoice in the possession of the whole.

But, in addition to the great advantage which such a subject possesses, in attracting those to the contemplation of religious truth who would hardly contemplate it at all if presented to them under a purely theological aspect, it is absolutely necessary to the right understanding of the Scriptures themselves. He who said that “the Bible and the Bible alone was the religion of Protestants,”¹ did not mean that the sacred volume required no explanation, but merely that *it alone* contained our religion, and that nothing could be insisted on as religiously true which was not found therein. That admirable, but much abused book—a book far more *misrepresented* than *misunderstood*—the “Bampton Lectures” of the present learned and excellent Bishop of Hereford, may be taken as an able commentary on this text; and

¹ Chillingworth.

few will rise from its perusal without feeling their minds improved and their sphere of Christian charity enlarged.

To return to the importance of the topics discussed in the following chapters. It may not be of equal importance to all men to understand the astronomy and the geology, the palaeontology and the natural history of the Scriptures; but there are some, whose bounden duty it is to investigate these subjects. Infidels are ever ready with ignorant and unfair objections; the “defenders of the faith” should, on their part, be ever ready with sound and honest answers. That is no truth which will not bear examination, and the very avoidance of discussion affords a *prima facie* evidence against any theorists.

But even for the private satisfaction of the Scriptural student, he ought to be acquainted with the philosophy and the history, the geography and the antiquities of Holy Writ. It is utterly impossible to conceive the different feelings with which he who has critically studied the Bible regards it, from those which are experienced by the mere cursory reader; and as it is possible to obtain a large amount of such critical information in the English language, so there are few indeed who may not both appropriate and enjoy it.

“Search the Scriptures” is a Divine command; and like all other commands emanating from the same source, it has a specific blessing attached to it. In obeying it, we shall have revealed to our mental view Him who is the truth and the light, and we shall perceive that all truth, whether scientific, or historical, or theological, leads to him who is its source and centre.

One word more before we close this introduction. To a Society whose professed object is “*to aid the cause of Missions at home and abroad,*” all that tends to throw a light upon the Divine records must be peculiarly interesting. They know how important it is to distinguish between those “secret things which belong to God,” and those things which are revealed, and which therefore belong “to us and to our children.” It is an error of no common magnitude to confound these two, and to class under the common title of mysteries those passages of the Sacred Volume which refer to the most abstruse points of the Divine intentions—the most hidden wonders of the Divine nature—and those which only require a little study, a little explanation, to be perfectly plain and clear.

It is peculiarly a subject of moment, that all those to whom the ministry of the Gospel is committed should make this distinction; there would in that case be fewer unprofitable discussions, and much more progress made in the knowledge of the truth.

The formation of the missionary character, wherever the field of missionary labor may be, is to be attempted only by the full cultivation of every faculty; for as the office is the highest and the noblest that earth can offer, so the qualifications for it should be the most profound and extensive.

He who teaches, or who professes to teach, truth in its loftiest and purest form, should certainly be conversant with it under its humbler phases; and while the chief value of all knowledge is that it raises the spiritual being to a higher grade, and prepares it for a more perfectly developed existence, yet has each step its own separate interests, and is well worthy to be studied for its own sake.

It will be evident, that so vast a subject can be but slightly treated in so small a book as this; but if the manner of treating it be considered, the book, small as it is, will be found complete in itself. The solar system—the starry heavens—the laws of imponderable fluids—the discoveries of geology—the natural history of Scripture—will give us distinct Echoes from the world of Matter. To these we shall find (if the term be allowable) parallel Echoes from the world of Spirit.

The appearances of a Divine Person, recorded in Sacred History—the visitations of angels and spirits of an order *now* higher than man—the apparitions of the departed spirits of saints—the cases recorded of demoniacal possession—and the manner in which these narratives are supported and explained by reason and experience—give us a similar succession of Echoes from the realms of the Invisible. The seen and the unseen, the Physical and the Immortal, will be thus shown to coincide—and the unity of the Voice proved by the unity of the Echo.

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ECHOES OF THE UNIVERSE.

PART I.

ECHOES OF THE WORLD OF MATTER.

CHAPTER I.

COSMOGONY AND ASTRONOMY.

INTRODUCTION—THE YOUNG MEN'S ASSOCIATION, IMPORTANCE OF SCIENTIFIC RESEARCH—THE COSMOGONY OF MOSES—ETERNITY OF MATTER—THE QUESTION SET AT REST—ONE ACT OF CREATION—LIGHT CREATED BEFORE THE SUN—SOLAR SYSTEM—SCHEME OF PTOLEMY NOT SUPPORTED BY MOSES—THE MOON AND HER OFFICES—HER INHABITATION—RECENT DISCOVERIES CONCERNING—THE LUNAR ATMOSPHERE—PROGRESSIVE CHARACTER OF CREATION—ANALOGY BETWEEN THE VISIBLE AND SPIRITUAL UNIVERSE.

ECHOES of the Universe!—What are they? Let the Psalmist answer. “The heavens declare the glory of God, and the firmament sheweth his handy work; day unto day uttereth speech, and night unto night sheweth knowledge.”¹ Wheresoever we look, we see traces of the divine hand; to whatsoever quarter of creation we turn ourselves, the awakened ear will catch the echoes of the divine voice. Sometimes they will come in the thunder, and sometimes in the earthquake, and sometimes in the fire, and sometimes again in the still small voice—as the music of the poet:

“And now 'twas like all instruments—
Now like a lonely lute;
And now 'twas like the seraph's song,
That biddeth the heavens be mute.

¹ Psalm xix. 1, 2.

"And now 'twas like a hidden brook,
In the leafy month of June,
That to the quiet sky all night
Singeth a quiet tune."

But wherever it be, and however it comes, if it rouse up the loftiest faculties of humanity—if it speak to man “of glory and of beauty,” in heaven or earth, or in the human heart—it is unquestionably an echo of that voice, which, when creation was finished, pronounced that it was very good.

In addressing ourselves to a subject like that which we shall have to discuss in the present and following chapters, we are quite aware that we are open to some objections; for it may be said, that an association of young men banded together, “to aid the cause of missions at home and abroad,” is very little concerned with scientific questions;¹ and that, therefore, the connection of physical or metaphysical science with revealed religion, is one which, to them *as an association*, can possess comparatively little interest. Moreover, as it has been observed, and with some reason, that the desire of scientific research and the desire of true and genuine piety are not invariably found synchronizing, so it may be said that the spirit of scientific research may be cultivated, and with a certain degree of success too, and yet neither tend to open the mind to religious influences, nor to induce us, while regarding the phenomena of nature, to contemplate the perfections of her divine Author.

To such objections we make the reply—that our object is not so much to render Christianity scientific, as to render science Christian; and as the present day is a day of universal inquiry, a day when the public mind is actively engaged in the pursuit of truth, especially the mind of those rising among us, and more especially still of those rising to eminence by their position, by their energies, and by the industry which they display, then we must be doing a service to them, and to the cause of truth at large, if we

¹ It must be remembered that the substance of this work was addressed, in the first place, in the form of lectures, to the Church of England Young Men's Association, and is still affectionately addressed especially to them.

point out to them *the unity of ALL truth*—if we call their attention to that great fact, on which it is impossible to lay too much stress, that Christ in declaring Himself to be “*the truth*,” as well as “*the life*” and “*the way*,” indicates to us, that He concentrates in Himself ALL VERITY; and that we cannot apply our minds to the study of truth, no matter in what way we seek for it, without having ourselves indirectly brought to Him.

“Creation, by the plastic charm of faith
 Transmuted, like a boundless temple stands,
 Where all is eloquent of Christ THE LORD.
 Lo! the broad earth a solemn area seems,
 And the arch'd sky a bended ceiling grows,
 Whose lamps are planets in their burning shrines;
 Wonder is priestess, and the mingled choirs
 The organ—music rolled from waves and winds,
 While the deep worship is the unconscious swell
 Of Nature, when her blent hosannas rise
 To bless the Architect, and Source of all.”

ROBERT MONTGOMERY.

The study of Nature will not be sufficient by itself to bring us savingly to Him; but still the tendency of *any* truth, rightly pursued, is to lead the mind in His direction.

Truly as well as beautifully does the immortal Bacon advise—“Let us seek for the dignity of science in its archetype, or exemplar—that is, in the attributes and acts of God, so far as they are revealed to man, and may be discreetly investigated by him. In which inquiry we are not to speak of doctrine, since all doctrine is acquired knowledge; yet no knowledge in God is acquired, but original. We must, therefore, seek another name—that of wisdom, by which name the sacred Scriptures denominate it.” And, therefore, we are well warranted in bringing before an association, formed for religious purposes, “for aiding the cause of missions at home and abroad,” the aspects of truth as presented to us by the book of nature, contemplated with reference to the aspects of truth as presented to us by the book of Revelation. And having thus spoken concerning the objection which may, on the threshold of our inquiries, be brought against us, we shall now proceed also to say,

that our object is not to enter at large upon a disquisition of *all* those vast and important questions which so extensive a field will present to us (for this would require not a few short chapters, but many and large volumes), but simply to point attention to one or two of the most important facts—one or two of the most interesting coincidences connected with each of those branches of science on which we shall touch, in order to make out that proposition with which we started, that there is an unity in all truth, and that we cannot rightly read the book of nature, without reading therein the will of God. We shall endeavor to catch a few rays, and converge them into one focus; and we shall see that the image formed there, is that of “God in Christ reconciling the world unto Himself.” The echoes of all creation thus gathered together, will syllable the august name of Him—

“The Maker, Ruler, Saviour of it all!”

and call on mankind to join in words like those once attributed to Eupolis:—

“Source of being—source of light!
 With unfading beauties bright;
 Thee—when morning greets the skies
 Blushing sweet with humid eyes,
 Thee—when soft declining day
 Sinks in purple waves away,
 Thee—oh Father, will we sing,
 To thy feet our tribute bring!”

Now, in pursuing an investigation like this, we shall naturally be led, in the first place, to the very earliest ages of creation; we shall consider how this world, or rather this universe, sprang at first into existence; by what power it was ordained, by what instruments it is governed, according to what principle it is kept up, and to reconcile, if any reconciliation be necessary, the information derived from the researches of natural philosophy with the information given to us by the records of God’s truth.

In speaking, then, concerning the history of the creation, and recalling our thoughts to the very earliest ages, we shall find that the first, as well as the most important records, are those which are given to us in the books of Moses. And here it may be well, just

in limine, to observe, that we are no longer able to take the books of Moses as they have sometimes been taken—namely, as being the entire and perfect production of Moses himself¹—inasmuch as we

¹ The question as to the authorship of the Pentateuch is of by no means so great consequence as it has been sometimes supposed to be. It does not touch its authority. Those, however, who wish to see the subject ably handled may consult the second part of Rosenmüller's "*Prolegomena*." Dr. Townsend speaks thus:—

"There is no necessity for supposing that the *inspiration* of the Almighty supersedes either previous knowledge or the exercise of memory: it *gives new thoughts when they are required*; it *directs the judgment in the selection of thoughts previously known*. The mind of Moses was not like the mind of Adam at his creation, a mere blank, requiring the impressions of every thought relating to God and his government. He was possessed of all the learning and wisdom of his age. He had in his mind and on his memory useful and useless knowledge. He had heard, and he remembered, true and false propositions. He was acquainted, therefore, with all the existing documents which had been handed down by tradition respecting the creation, some of which were true, and some false. The Holy Power which commissioned him gave him that sound judgment in all things which enabled him to select the true: it guided him into all truth; it did not supersede the intellect—it controlled and guided it; it suggested thoughts when suggestion was necessary; it was the memory, the intellect, the will, the judgment, the genius, the controller, and the inspirer, to the soul and mind of the Theopneusted. If a Christian were now to write a history of England, under the immediate command and influence of God, he would not require a suggestion of the thought that the Norman was conqueror at Hastings; but he would prove that he did not even say this by the unassisted effort of his own intellect, if in the very same book in which he wrote the history, he predicted, and that truly, historical events of the ages which were to follow him, and which suspended the uniformity of the government of the world to prove the truth of his predictions. It is not necessary, therefore, to deny to Moses the possession of documents, or the acquisition of knowledge. He confirmed the truth of his mission to the heathen and to the Egyptians by speaking truths which were proved to be true by their own uncorrupted traditions: he demonstrated this mission to his own people by enabling them to appeal to their own histories for the truth of one part of his own affirmations; but he proved to them, and to succeeding generations also, the undoubted certainty that all he said was true, for he added to the testimony of their records the evidence of prophecy and miracles, as the proofs that *he spoke even common truths under an influence more than human*."

find that the latter part of the book of Deuteronomy gives us an account of the death of Moses, and of the divine appointment of his successor; and, also, that to a diligent student, and more especially to one who attentively examines the original language, there will appear such variations as will lead him to conclude that they, the earlier parts especially, were separate records, bound (as it were) together by Moses; and which, therefore, come to us as much with the stamp of his authority as though they were indeed written by his own hand; and, coming to us with this stamp, they are bound to be received by us as the records of inspiration.

It will be quite sufficient for our purpose (believing as we do, that that which is affirmed by the Scriptures of old, and confirmed by the Word of Christ, must necessarily be of divine authority) to prove that our Lord and his apostles *did* refer to these books as possessing it, and *did* command the Jews to search them as evidence of his own divine mission. This would be an amply sufficient argument for us as Christians. But we have one which we can carry a little beyond this, because it applies to the Jews and to the general critic as well; and that is, that the Jews, of all men the best calculated to judge concerning their own Scriptures, uniformly *did* consider the books of Moses as being of divine authority; and as uniformly considered that all the earlier parts of the books of Moses were, if not absolutely the work of the lawgiver himself, at least, collected together by him, and partly, indeed, written by his own hand. They looked on these records as put forth by his authority, under the divine sanction, and, consequently, to be themselves of divine authority from beginning to end. The general critic, perhaps, may be led to inquire what right the Jews had thus to decide, and what kind of authority they had for coming to this decision?

Into this question it will be needless for us to enter at present; first, because as Christians, the reason which we gave, namely, the confirmation of the law by Christ as of divine authority, is abundantly sufficient for our purpose; next, because it would lead us too far from our subject; and, lastly, because from its very nature it would require us to refer to documents, and to lay before the reader criticisms altogether incompatible with such a work as that on which we are now engaged.

There was a question which agitated the philosophical world for many centuries of old, concerning “the eternity of matter.” Some among the philosophers rightly remembering that it was beyond the power of man to annihilate one particle of created matter, decided that therefore matter was indestructible; and, so far as human power goes, they were right in so deciding. But finding matter thus indestructible, they proceeded to argue that as it could never be destroyed, so there could have been no time when it did not exist. They found that all matter was but derived from matter previously existing in another form, and that there was a perpetual system of change going on throughout the creation, there being no such thing, within the compass of their experience, as an absolutely new creation, any more than an absolute destruction or annihilation. Observing this, they boldly ventured on the assertion that matter was by its own nature eternal—that there never had been a time when there was not a visible creation, and that there never would be a time when that visible creation should cease to exist. They did not indeed contend that the world with its present race of inhabitants, with its present rocks and fountains, with its present groves and hills, with its present animal classes and its present intelligent denizens—had been eternal; but they merely contended that *something material* had existed, out of which all these inanimate things, and all these animated beings, had been formed; and that there never had been a time, and that there never could have been a time, when *nothing* existed at all, save the Divine essence.

Now this question, which occupied the attention of the wisest minds century after century, and which, indeed, would appear by its nature to be removed beyond the power of observation, so that mankind could come to no certain demonstration the one way or the other, is settled for us by the text of the Divine record. God made all things “by the Word of His power,” or in other terms (for we must not forget the fullness of their meaning) by the SON OF HIS LOVE, “so that things which are seen were not made of things which do appear.” Thus runs the comment of the New Testament upon the declaration of the Old—“In the beginning God created the heavens and the earth;” and a question which man could never solve, which was altogether beyond the sphere of his observation

rightly to decide, is settled for him by divine truth ; a new view is thereby given to him of the greatness of God, and he is led to form still grander ideas and more adequate conceptions of the magnificence of Him, who “ holdeth the seas in the hollow of His hand,” and who by “ the Word of His power” caused this magnificent creation to spring into existence to His praise.

But while we cheerfully admit the question to be settled by the authority of the Divine word, it is yet interesting and important to find that authority supported by human learning—to hear an echo resounding from the depths of man’s wisdom, coinciding with the accents of God’s truth. There are two answers, one physical and one metaphysical, to those who on skeptical grounds maintain the eternity of matter.

The metaphysician says, If we grant all you ask, you gain nothing by the admission ; it was as possible for God to create matter *from* all eternity as *to* all eternity. It is to God, to His power, to His eternal Son that matter owes its existence, and the question is no way compromised by its eternity, or its non-eternity.

The physical philosopher argues, If we too, grant your position, you gain nothing ; for whatever has been *from* all eternity and shall be to all eternity, must be pure, simple, or uncompounded.

The object of the skeptic is to show the needlessness of creative energy—but he does not do this by demonstrating either the past or future eternity of matter.

Take the example of a bird—it sprang from an egg, that egg from a bird again, and that bird from a former egg, till we arrive at a primal egg or a primal bird. Now both bird and egg are composite substances ; the power of producing this continual chain of existence depends on their composite character. But all that is compounded must have been compounded *at some time*. It could not have been compounded from all eternity. Sharon Turner in his Sacred History of the World, gives an excellent illustration of this. He observes, “ The schoolboy perceives at once that his plumcake cannot have been eternal. The plums, the flour, the butter, the eggs, and the sugar, of which it is composed, must have been in some other places and states before they were brought together

to make the substance which gratifies him.” If this be true then of the plumcake—the egg and the bird—much more must it hold good, with regard to a composition in every respect so heterogeneous as the world.

But in thus speaking of the eternity of matter as a question settled by the Divine word, we are not to suppose that by the creation of all things out of nothing, is meant that there was no antecedent existence. The intent of this expression is simply that there was nothing *material* pre-existing. A right view of this point will be obtained by examining the language in which the records of creation are conveyed to us. For first—the Hebrew language has no neuter gender, everything concerning which it speaks is either masculine or feminine. It has no conception of lifeless matter ; wherever it finds existence, it supposes life.

Secondly—the divine name given by God to Moses, and by him revealed to the children of Israel, signifies, EXISTENCE—I AM THAT I AM, or as it might be more accurately rendered, I AM THE EXISTENT, which is the translation of the Septuagint ; so that the very structure of the Hebrew language recognizes no BEING beside God. “I am God, and beside Me there is none else.” If we again refer to the word ELOHIM אלהים, it will be found to signify *Powers*. Thus then Jehovah will imply the Ever-Existing, and Elohim the Powers, *i. e.* the powers of Existence.

The visible creation was made therefore by the Powers of the Ever-Existing, not made of any *matter* previously existent, nor made without a prevading spirit and intelligence. Matter and spirit were created by the Powers of Being, by the action of the POWERS upon the BEING, previously, and for ever existent.

We shall now be prepared to learn that when our translation says, “*and it was so*,” the original language tells us, “*and He became so*.” The ancient Hebrew saw God in all that existed, not merely as a kind of “soul of the world”—a “principle of nature,” but an active self-existing Personality, producing by His Supreme WILL, in Himself and by Himself, and out of Himself all things.

Many most important doctrines will follow the reception of this great truth, that God is the source and centre as well as the Maker

of all things ; but here space precludes our further investigating the subject.¹

The Scriptures having, however, specifically and succinctly settled the question by the few words—"In the beginning God created the heavens and the earth," we are informed subsequently of that which took place after the creation of "the heavens and the earth." We shall neither have time, nor if we had would it be consistent with our purpose, to lay before the reader the theories of the ancients concerning the state of chaos; how from a confused mass consisting of the seeds of all things in existence, by some fortuitous concussion, by some strange and inexplicable motion of the atoms among themselves, this intelligible and intelligent creation was formed : but we will just observe (for so much is told us by the inspired writer), that "the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." Here we have at once the conception of a vast mass, approaching to liquidity, and from that mass the world gradually enabled to assume the aspect which it now presents, and there is then brought before our minds "the Spirit of God moving upon the face of the waters." Not that thereby the Divine Creator intended that we should regard the Spirit of God as being localized or confined to one place, or even as being more *emphatically* there ; but simply this, the effect of the Spirit of God thus floating or brooding over "the face of the waters," was subsequently to be related ; and his presence was therefore necessary to be named, to show us that it was done by His immediate interposition, and not by the operation of any certain rules left subsequently to work out their own specific results—that it is by the express and special operation of his Spirit that all things *are* done, that the world *was* created, that every one of those effects take place which we are in the habit of referring to general laws, and that whatsoever there is done upon earth, as well physically as spiritually, "the Lord doeth it Himself."

The word "cosmogony," which is the term that has usually been

¹ The writer is engaged on a work entitled "Christian Metaphysics," in which this doctrine will be followed out in its consequences.

given to that science which teaches us concerning the formation of the universe, signifies the “generation of the world.” And here we may just briefly observe to some of the younger of our readers, that the names given to the books of Moses, are in themselves highly significant of the great events which they relate. “Genesis” signifies creation; “Exodus,” *out-going*, or *out-path*; “Leviticus,” the constitutions of Levi; the book of Numbers carries its own signification; and the term “Deuteronomy” is but “a repetition of the law.”

To return, then, to the cosmogony of Moses—that is, to the account which Moses gives of the creation or generation of the world: we find him first settling, as we have already observed, the question of the eternity of matter, by simply telling us that “in the beginning God created the heavens and the earth;” and lest these words should by subsequent ages be misunderstood, as science advanced with gigantic steps, throwing its torch-light over the face of creation, we find the Divine authority in the New Testament still further explaining and commenting upon them by saying, that God made all things “by the word of his power,” “so that things which are seen were not made of things which do appear.”

“Thus, then,” says the great Bacon, “the fact stands. In the works of creation we behold a *two-fold* emanation of the Divine virtue; of which, the one relates to its *power*, the other to its *wisdom*. The former is especially observed in the creating the material mass; the latter, in the disposing the beauty of its form. . . . We may further observe, that, in the creation of matter, it is not related, ‘God said, Let the heaven and the earth be,’ as it is related of his other works that ensued; but, simply and actually, ‘God created the heaven and the earth:’ so that the *matter* itself seems to have been, as it were, a work of hand; but the introduction of *its form* bears the style of a law, or a decree.”¹

There was but one express act of creation for this physical world—“God created the heavens and the earth;” and there was also but one act of creation with regard to the spiritual or the intellectual world—“God formed man of the dust of the ground, and

¹ De Aug. Sci. vol. iv. b. i. p. 37.

breathed into his nostrils the breath of life, and man became a living soul." Here, then, we have two express acts of creation—the one the creation of matter, the other the creation of spirit. We do not mean to say that there was no creation of spirit before; we know indeed that there was, and that before Adam was created in the image of God, there were those bright spirits who had "kept their first estate," and who were permitted to visit him in that garden of Paradise, in which his beneficent Creator had placed him. But so far as we, the inhabitants of this world, are concerned, there was but one act of creation regarding the physical, and but one regarding the spiritual world; the one conveyed to us in the words—"In the beginning God created the heavens and the earth;" the other in the words—"And God breathed into the nostrils of man the breath of life, and man became a living soul."

When, therefore, we are told that God made all things "by the word of his power," "so that things which are seen were not made of things which do appear," we have a blow given not only to the doctrine that matter was eternal, but also to another doctrine somewhat associated thereto, that there have been many successive acts of creation.¹ No; we are told here that there were not. "Things which are seen were *not* made of things which do appear." God made, in the first place, the heavens and the earth, the vast mass of matter, and afterwards, and not till afterwards, did he form those things that were seen therein. There is indeed a continual succession of beings, without any absolutely new creation. The one act having taken place, God "rested from all his work which He had made;" and the creative energy having thus ceased, and the power of creation having been thus fully developed, we after-

¹ It will be needful to guard the reader against misunderstanding this statement. It is not intended that there was no Pre-Adamite creation, but that the formation of matter took place once only, whenever that might have been. Even if we grant a thousand races of men and animals before Adam, it would still be perfectly consistent to say that there was but ONE ACT OF CREATION; but as this subject will be discussed more at large in the course of this work, it will not be necessary to do more here than to enter a caveat against misunderstanding or misinterpretation.

wards find God manifesting Himself in the kingdom of Providence.¹

One subject which has excited much attention, and has been until of late years comparatively little understood, is the circumstance that in the history of creation as given to us by Moses, it is stated that on the first day of creation "God said, Let there be light; and there was light;" whereas, it was not until subsequently, on the fourth day, that "God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Probably what we are about to say on this subject, will scarcely be very new;

¹ On the question of a continuous creation, Dr. Harris speaks very ably in his excellent work, "The Pre-Adamite World":—

"I am well aware of the metaphysical, as well as mathematical universality which has been ascribed to the law of continuity; and of the errors and evils arising from such an unqualified extension of its application. It was first applied to motion Galileo, referring to the idea of Plato, affirmed that a body cannot pass from a state of rest to a certain degree of velocity without passing through all the intermediate degrees of motion. Leibnitz not only asserted the law in a more general form, but carried it on from matter into the domain of mind; adducing it to demonstrate that the mind never ceases to think, even in sleep, and that death, in an absolute sense, is an impossibility. Bonnet, in harmony with the maxim *Natura non operatur per saltum*, deduced from the law of continuity the conclusion—not indeed entirely unknown to philosophy before—that creation must consist of a scale of being, graduated downwards, without any *saltus*, or leap, from the Creator to the unorganized atom. And, subsequently, Helvetius applied the law to the progress of human improvement. Nor have writers since been wanting to press it still farther—to the illustration of that doctrine of necessity which regards all the phenomena of human life as concatenated in a chain of iron mechanism. And even beyond this, it has been made to countenance a theory of development, according to which an unbroken chain of gradually advancing organization has been evolved, from the crystal to the globule, and thence through the successive stages of the polypus, the mollusk, the insect, the fish, the reptile, the bird, and the beast, up to the monkey and the man. But while, on the one hand, we avoid being led away by a dazzling generality, or being offended by a wild speculation, reckless alike of inductive facts and of moral consequences, let us not reject a principle which, when viewed in subservient relation to other principles, may prove to exist, and to have a place in the reality of things."

but at the same time, there is one point of view from which it is not always regarded. We are so much in the habit of regarding the sun as the source of light and heat, that we are at first struck with some little surprise, on being told of the creation of light on the first day, and the creation of the sun and the moon on the fourth. For it may be said, then there was light independently of the sun and the moon, and there could not have been the necessity of "lights in the firmament of heaven to divide the day from the night," when God had already created light independently both of the one and the other, and also had "divided the light from the darkness," and had "called the light day," and "the darkness night."

Here, then, let us suppose that with a passage like this before him, a philosopher of a hundred years ago had taken up the records of truth, with the intent to find out how far they corresponded with the discoveries of science; and let us suppose him not influenced by the Spirit of God, but at the same time actuated by something like a fair and honest desire to arrive at the truth. We should find him reasoning somewhat after this manner:—"We cannot lay aside the deductions of science; we are certain that our light is derived from the sun, and that our darkness is derivable from his absence; we are absolutely certain that the moon does give us her reflected light by night, and that without the moon there would be none of that light reflected; we are perfectly sure, that to the whole of our system the sun is the centre, and the source of light and of heat—that without it neither could exist, and we should be involved in perpetual cold and perpetual darkness; and however these luminaries were created, and at whatever period of the history of the universe, certain it is, they were created for this especial purpose, and that they have fulfilled, and must continue to fulfill that purpose, which indeed cannot be accomplished without them." He would proceed to observe—"We are told here, in the very words which profess to be Divine truth, that as lights to rule the day and to rule the night, and to be for 'lights in the firmament of heaven,' these great luminaries were made; and, therefore, we perceive an acknowledgment of that object for which they were created, and which they do fulfill. Our investigation of the nature of light tends to show that it *does* come from

that source; our investigation of the nature of darkness shows to us that it is but the withdrawal of light. We can catch the rays as they come down to us from these bright luminaries; we can divide them into their several parts; we can intercept them by shutting out any particular spot from the access thereof; and thus we have every kind of proof which a philosophical mind can desire, that the sun is indeed the source and fountain of light, and that the moon as well as the sun must have been made, as the records before us tell us they were, for that express purpose. But we find that the lights of the day and the night are not spoken of as being caused by the sun, although we have the express authority of the most accurate deductions, and procured by the most philosophical investigations, to show us that they *are* so; and we must, therefore, come to the conclusion that Moses, either because he knew not better, or because it was not his province to teach philosophy, did, in compliance with some erroneous traditions which prevailed in his day, give us, at least in one respect, an unphilosophical doctrine concerning the nature of light." Our philosopher would proceed further to observe, "that though it might not be necessary to throw aside the authority of Moses, even though we find his doctrines contrary to those proved by the clearest investigations of science; still, we must take with great caution that which we *do* find set forth by such a writer on questions connected with science; and must understand, that, whatever be said concerning the nature of inspiration, Moses, at all events, could not have been inspired for the purpose of teaching us the history of the creation." It would be difficult for a philosopher of a hundred years ago to have argued in a different way from this. He would have been all along reasoning according to the clearest deductions of philosophy as it was; there would have been nothing unfair in anything he stated; and let it be understood, too, that he would have been arguing according to the translation which is given to us of the very words of Moses himself.

But now, if we examine those very words in the light which more recent discoveries have tended to throw on the subject, the whole of this objection vanishes, and the torch of rational investigation and real science is held up to illuminate the pages of divine truth. And though they do not need the illumination of man, yet

they *do* require to be read with care and attention. And they require also, that we should not set up that which is in its infancy against that which is mature—the finite knowledge of man against the infinite knowledge of God—and that if there is an express declaration in the Word of God, a declaration so clear that it *cannot* be misunderstood, of any certain physical fact, then if we find so-called philosophical deductions opposed thereto, we must be satisfied with the knowledge that our science, however far it has gone, is as yet in its infancy, and that it cannot and must not be put in opposition to that which is perfect and complete, and wanting in nothing.

In investigating this subject, let us first observe that it is necessary carefully to examine the *original* words, and not simply a translation; and then we find that the word here rendered “light,” does not signify light only, but rather that which may be called sometimes light and sometimes heat, and which, for anything that we know to the contrary (and we have great reason to believe also that we are warranted in saying this), might be called electricity, galvanism, or magnetism, according as it presents itself to us under different aspects. But, furthermore, by recent discoveries (or, rather, the recent revival of old ones) we are taught to believe that light does not consist in certain particles coming to us in a direct ray from the sun, or any other luminous body, but is a fluid, subtle, indeed, and impossible to be made the subject of such experiments as those to which we submit other and more palpable fluids—that it is diffused throughout all space, and capable of being acted on in a thousand various ways. Thus, light might have *existence*, without being set in *action*, and could, and did exist previously to the creation¹ of the sun, which acting upon the light caused it to become visible, and to occupy its proper place in creation. The light previously to this was a latent light, capable of being called into exercise, but not made apparent till the sun rose, and by his bright beams caused the fluid to take those fluctuations which render it

¹ In speaking of the creation of the sun here, we must be understood to speak of its practical and effective existence. For the sun may have existed as a globe in the course of formation many ages before its becoming the centre of light and heat to a developed system.

visible to our eyes. This is but a recent recovery of an old piece of knowledge. The theory was held long ago ; but it has lately been *ascertained* to be true. And thus by every modern discovery of science is a light thrown upon the pages of the Divine history, tending to show that those same pages which have frequently been made the subject of the very strongest arguments against the truth of the cosmogony of Moses, are now among the greatest that can be shown of its actual correctness. For what would be more unlikely than that a writer professing to give an account of the creation of the world, should begin that account by telling us that light was created independently of the sun—a doctrine altogether contrary to the philosophy of his own time, to the philosophy of many ages afterwards—a doctrine which was in conformity to the theories of a very short period, and which has only now been recently revived ? Nothing can be more contrary to all probability than that a man professing to write as Moses did, should propound a theory like this, had he not received, either from direct inspiration, or from tradition founded on truth, the knowledge that *thus* it was. A stronger argument of the authenticity and value of the books of Moses can scarcely be made known than this very simple fact.¹

¹ “*And darkness was upon the face of the deep.* זֶה וְתַחַת כָּל־כָּנִי תַּחֲמֹם. I almost fear to make the remark which is suggested to me by this passage, because of its novelty. With us darkness implies light, because it is the negation or absence of light. Now the word תַּחַת is derived from a root which signifies to restrain, to keep back. If we translate the word according to its etymology, and take the next clause or the next verse as its illustration, the meaning may be, ‘*On the face of the great waters which covered the earth, mists and vapors, and other causes of darkness restrained the light, that the water which covered the surface of the earth was not seen;*’ but the same Spirit of God which descends upon the human soul to cause intellectual light, and to banish the restraints of ignorance, was present, acting upon that surface, and penetrating into the recesses of the great deep in such a manner, that the mists and vapors which prevented the light from penetrating through these restraints were banished, when God said, Let the Light be, and it was so. We are not told that the light was now first created. The three Hebrew words which signify to create or make are בָּרָא, יָצַר, יָעַשֵּׂה. But neither of these words is used. The words in the Hebrew of the third verse are, הַיְאֹר, which Dr. Pusey

Again, many processes of nature require light for their perfection; vegetation is incomplete without it, and color in plants entirely wanting; but the green herb was made before the recorded formation of the sun. Light, too, appears to enter largely into the composition of many bodies. It may be evolved chemically without the aid of the sun or any other luminous body, and every discovery of modern science would ratify the assertion of Moses, that it existed before the sun's action took place on this globe, and may be shown to be capable of an existence entirely independent of solar influence.

Further, although the books of Moses give us no very close account of the solar system, yet it has been generally imagined that they favor that view which supposes the earth to be the centre of the whole—that around it there revolve, in their several orbits, sun and moon, planets and fixed stars—

“Fixed in their orb that flies,”

as Milton speaks—once in the twenty-four hours, around this terraqueous globe, comprehending the day and the night. This scheme was for a long while supposed to be that which alone could have been maintained, understood, and believed by Moses. We must at once and freely admit that this *was* the doctrine of the day of Moses. We must admit, also, with equal freedom, that it was the doctrine of days long subsequent to Moses. But at a very early period, as early as the time of Pythagoras, a different notion *did* prevail, which different notion was subsequently ascertained to be the true one. From time to time it was revived, now with more, now with less success, but it was never altogether lost to sight. When Galileo

assures us may denote only the substitution of light for darkness upon the surface of the earth. In other words, the restraint upon the action of light was commanded to be removed, and *the work of the first day was the separation of the previously existing confusion.* The restraint upon the appearance of light was removed. God divided the light from the darkness, and God saw that it was good.

“The creation of the atmosphere, and the division between the clouds and the ocean, were the work of the second day.”—TOWNSEND’s *Scriptural Commentary*, vol. i. sect. i. pp. 36, 37.

was released from his long imprisonment, the fathers of the inquisition having at last convinced him, by their tender, affectionate, and truly philosophical arguments, that the Copernican system was an erroneous one, and that the earth did not move round the sun, the perverse astronomer, forgetful of the close dungeon in which he had been paternally incarcerated, said to a faithful friend—

“Eppur, si muove!”
It moves, though, for all that.

Again, if we attentively examine the first chapter of Genesis, we shall see that the divine writers do not pledge themselves to *any* system. If the world had been right in adopting that system called the Ptolemaic, which has been already described, and which was patronized by the Inquisition, there would have been found nothing in the book of Genesis contradicting it. Neither is there anything which contradicts the other, that of Galileo, which we now know to be the true one. The Jewish lawgiver neither supports nor contradicts either the one or the other; in fact, his volume is not conversant with them. It merely speaks concerning the heavenly bodies, and declares that with *regard to our own earth* they have such and such offices. And, indeed, this is enough for us; for had the object of Moses been to promulgate a complete and perfect system of philosophy—to give an entire cosmogony; to leave untouched *none* of those questions which on such topics might thereafter arise—then it is quite clear that there would have been no need for any scientific researches at all: God would have made known all which could have been discovered, and the book of God would have been co-extensive with the book of science. But the Scriptures are *not* intended to teach us science; they are intended simply to lead us into the paths of holiness; and although we have a right to expect, whenever we find any allusion therein to scientific subjects, any account of cosmogony, or any reference to topics connected with physical research, that that account shall be the truth, yet we are not to expect that there shall be given to us **ALL** the truth; neither is it at all necessary for the carrying out the purposes for which the Bible was written. Besides, there is no philosophy like *Christian* philosophy. An able and excellent writer observes:

"The knowledge of *God himself* must of necessity go before, and prepare for our rightly understanding his works. His character is the standard which enables us to judge aright of nature; and the Scripture narrative of creation evidently presupposes that those into whose hands the history would come *did already know God*. Moses begins the history abruptly, and without any preparation or preface, because it was written for a people to whose forefathers, Abraham, Isaac, and Jacob, God had made himself known centuries before. Nay, from the beginning, through Adam, and Enoch, and Noah, God was known; and wherever the tradition of *Creation* could come, the traditional knowledge of God would come with it. And looking at the Mosaic history, we find that the leading idea and fundamental principle throughout the whole narrative is, to bring forward God as the origin, cause, and accomplisher of all things—the beginning and the end, the all in all. Thus, 'in the beginning God created the heavens and the earth,' and, after the completion of this work, set apart one day in seven for ever, as a perpetual memorial thereof, and also as the means for retaining perpetually the blessing which he had pronounced over the complete creation."

We are able, by looking at the Pentateuch in the light of Christianity, to ascertain for what purpose it was written. These records were intended to show us, and the whole world, age after age, in what way God had dealt with his people of old, and in what way he intended to deal with them in time to come; how, after the very first dawn of creation, the Gospel was already shedding its lustre over humanity. We find it in the very first account which we have of the fall of man; the bright beam of the promise breaks through the clouds of the Divine wrath; and we are able to trace the effect of that promise step by step, through the wonderful events which happened to the church. We trace it under the circumstances of the patriarchal dispensation; in the ceremonies of the Mosaic law; in the long and magnificent train of prophecies; until at length we find its full and perfect development in the coming of HIM in whom all the nations of the earth are blessed. Now, inasmuch as *this* was the object for which the books of Moses were written, we have no right to look in them for any information totally extraneous to this

subject; nay, more, we can only expect *that* to be revealed which is *so* connected therewith that it is *necessary*, for the completeness of the work itself, that we should rightly understand it.

But furthermore, some recent discoveries have given us a still further reason for taking the literal interpretation of Moses as a true and right one. We know that it has been said long ago, that the planets were inhabited like our own; that they had their tribes, if not of men, yet perhaps of intelligent beings: and although we are told here that the moon was created to give light upon the earth, and we find that the moon does occupy a most subordinate place in the sphere of the universe, yet there was for a long while an idea entertained that the moon was as much inhabited as the world in which we live ourselves; in fact, that it would be but partially, and not altogether correctly, described as a "great light;" that it were absurd to suppose these vast bodies only made to fling their light over the wastes of creation. But now we know, with regard to the moon, at all events, whatever may be said concerning other planets, that so far as any inhabitation of the moon is concerned, it cannot be by beings like ourselves; for we are enabled to discern clearly that she is destitute of moisture, that there are there no seas, no lakes, no rivers, no dews, no clouds, no vegetation, and that if there be any atmosphere (and we have reason to believe that there is), it is an atmosphere of so rare and refined a nature, that no beings constituted like ourselves could live therein. Besides which, a large portion of the moon's surface is in a state of volcanic action, for the most part, of a very intense character. There are volcanoes of a far greater proportionate size than any that exist on earth, all blasting and burning and devastating year after year, age after age. And, therefore, when we cast our eyes up to that bright and beautiful orb, we are unable now to contemplate it as the abode of a sentient and intelligent race; but as a mass of barren and burning rock wheeling round in its orbit; having, indeed, most important offices to perform with regard to this world, causing the tides to refresh and renovate the ocean, bringing clouds over the earth, and acting most beneficially on our globe, but altogether incapable of being inhabited by similar beings, or of being subject to a similar economy.

The words of the poet may be taken in all the fullness of their meaning, when he compares the moon and the stars thus:—

“ Ye stars, that pale one who is call’d your queen,
 But who is least among the throned in heaven,
 Hath gone away unto her rest serene,
 In the far chambers of the clouds, and given
 To your wide-sparkling presence all the scene
 Of the everlasting deeps. There comes not even
 The slightest mist, the faintest breath between
 Your glories and our gaze, ye wondrous seven,¹
 And all ye, beauteous signs that beam above,
 As ’twere beyond the immensity of space,
 Such as when the Chaldean gazed on ye.
 — No petty destinies of earth we trace,
 Like him, in your conjunctions, while we prove
 All we would know—God and eternity.”—SHANNON.

Here, then, again we have, if not an absolute confirmation of that which Moses has told us (for the book of Moses, we again repeat, was not intended to teach us science), yet a light thrown upon the book; the natural probability of that which Moses declares, would lead us to consider the moon some such globe as that which, by our recent discoveries and more perfect telescopes, we have ascertained it to be.

To pass to another and not less important topic.—We cannot believe the work of creation to have been a succession of creative efforts, but having created all things, that God “rested from the work which he had created and made;” and yet we observe, that there *is* a progressive character in creation; there are changes in the physical universe, slow and gradual, but nevertheless capable of being noted, and which have been noted. And though we do not and cannot admit, that those changes have operated upon the human race, and that the mind is no longer in the condition in which it was after the fall—yet we are by no means prepared altogether to give up the idea of there being a progressive character in creation at large.²

¹ The Pleiades.

² The notions which some have entertained about the progress of *species*, that the lower orders in one age become the higher in another—that the

There can be little doubt that creation exhibits a nobler spectacle now to the inhabitant of this globe, than it did at any of those eras,

reptile becomes the mammal, and the monkey the man—will require but little notice. We have already referred to Dr. Harris's able work, "The Pre-Adamite Earth;" we will extract an admirable passage on this subject:—

"The advocate for the progressive transmutation of a species may be fairly pressed with the inquiry, why the essential parts which characterize every individual member of that species have not exhibited any corresponding development. The eye of the extinct Trilobite, for instance, one of the most ancient forms of animal life, but which has not been found in any strata more recent than the carboniferous series, exhibits an optical instrument as perfect as that of any crustacean now existing. Now surely, if the condition of any crustaceous animal of the present day is the result of a long series of improving transmutations from an inferior condition of preceding crustaceans, we may analogically look for a corresponding improvement in all its parts; and, of all its parts, especially in its characteristic parts; and, of these, especially in so complex an organization as the eye. But the eye of the earliest crustacean is found to be as perfect as the eye of the last living Serolis that was caught; leaving us to infer, that the eye of this class has not depended for its structure on any preceding and progressive improvements, but that 'it was created at the very first, in the fullness of perfect adaptation to the uses' for which it was designed; and, further, that if such changes had not been necessary in order to account for the condition of the crustacean eye, neither have they been necessary to the present condition of that animal as a whole, nor productive of that condition. The observations of mankind for thousands of years have furnished no instance of a transmutation of species. Exploded statements to the contrary are sometimes revived, and vague phenomena are, for a time, confidently reported. But on investigation it will be found, that all the imaginary instances of such changes may rank under one or other of the following heads—supposed spontaneous generation, which is a thing distinct from the translation of species; or else a variation of the *individual* plant or animal, owing, not to a natural cause, but to artificial treatment to that effect; or else that large class of instances which belong to an imagination more active than trustworthy, and not unwilling to be beguiled. But not one example of a transmutation of *species*, we repeat, has ever been witnessed or proved. Now, if it be said that this is a question of time, and that the evidence wanting to-day may come into existence a thousand ages hence, we have only to reply, that if we are to wait for the phenomena, we had rather wait also for the hypothesis which proposes to explain them. Meantime, we may record our wonder, that parties who, on other subjects, refuse to believe anything in the absence of facts, evidence, induction, should here so readily dispense with them all as superfluities."

whose wonders are familiar to the palæontologist; and when we pass to the consideration of mental and moral progress, we shall be able to trace the onward march of universal nature by much clearer indices, and to detect far louder echoes of the Divine command—“Say unto the people that they go forward.”

Many theories may be advanced on this topic, but they would be, like some other subjects of curious and minute investigation, not indeed destitute of interest, but bearing little upon that connection which exists, and which it is our object to point out, between human science and revealed truth.

And now we must close this chapter, by calling attention to the analogy which exists between the visible and the spiritual universe. Most true is it, that every voice which comes to us from the universe, is an echo of the voice of God. The starry heavens may be mute to the mere materialist, but the Christian philosopher is able to say—

“Ha! can it be—the dreams of old
Come rushing o'er my soul again!
Mine ears unseal, mine eyes behold
The secrets of the starry plain;
And mine awaken'd spirit hears
The music of the circling spheres!
I hear them still—by day and night
Harmonious—on their thunders roll,
I hear their separate songs.” * * *

And each song repeats its divine burden, and tells a *spiritual* history. It is impossible to contemplate the account given to us by Moses, of the creation of the world, without perceiving that there is not one portion of it which has not its parallel in the spiritual history corresponding thereto. “The earth was without form, and void; darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters;” and the Spirit of God called forth light, and there was light. Here, then, we have an analogy to the spiritual state of man as he is in his fallen condition. He is indeed spiritually “without form, and void,” and darkness is over the face of his mind; and the Spirit of God moves thereupon; by the action of that Holy Spirit of God, light is brought forth, upon

that otherwise chaotic mass. The consequence of that light thus illuminating him is to point out to him the danger in which he is, to show him the way to a spiritual amelioration ; and that chaotic mass of rude and undigested elements becomes a spirit fully prepared for the service of the Lord ; it becomes, to change the figure, a temple fitted for the habitation of the Spirit of God ; holy thoughts and pure desires become the ministering spirits of that temple. The man who was previously destitute of light, whose heart was cold, and whose affections were uncultivated, becomes now imbued not only with light, but also with the warmth of divine love, and redolent with thankfulness to God, who has thus renovated him and filled him with love to beings like himself, and among whom God has created him to dwell. He becomes qualified to take his right place in creation ; his mind becomes a sphere rolling around Christ in his proper orbit, receiving therefrom a perpetual succession of spiritual life, and of spiritual warmth, and of spiritual grace ; and thus does he go on from perfection to perfection. We know not what the termination of this visible universe shall be, save only that “the elements shall melt with fervent heat,” and that there shall be “new heavens and a new earth, wherein dwelleth righteousness.” We know not precisely after what manner and under what circumstances this renovation shall take place ; and, therefore, we cannot fully carry out the analogy that exists between the spiritual and the visible universe in this respect. But we know, and rejoice in the knowledge, that the spiritual universe “shall be satisfied” by a divine “likeness ;” that the members of Christ, who have done and suffered his will here, shall be transported to that everlasting city, where there is no sun nor moon, nor light of a candle, but the Lamb of God giveth it light by day and by night.

CHAPTER II.

ASTRONOMY—(CONTINUED).

PLURALITY OF WORLDS—ASTRONOMICAL OBJECTIONS TO CHRISTIANITY—PHILOSOPHICAL REPLY—MODERN DISCOVERIES—PROGRESS OF SCIENTIFIC THEORY—ITS TENDENCY—THE MIRACLE OF JOSHUA—ATTEMPTED EXPLANATIONS OF—THE SUN-DIAL OF AHAZ—NECESSITY OF SUCH MIRACLES—CHALDEAN STAR WORSHIP—ITS NATURE AND EFFECTS—SPIRITUAL IDOLATRY—CONCLUSION.

IN pursuing the investigations commenced in our last chapter, we shall naturally be led to consider the plurality of worlds.

The more we contemplate the wonders of the heavens, the more we perceive how comparatively small a space we ourselves occupy in the scale of creation. We see worlds upon worlds, and systems upon systems, and are enabled to form some conjecture as to their distances and dimensions ; and these things show us how insignificant, in point of magnitude, is the world in which we live, and the system of which we form a part ; for were it effaced at once from the map of creation, it would scarcely be missed by an eye capable of embracing only a small part of that vast whole.

It is true that this insignificance is but apparent, and that the words of the poet are strictly and literary true :—

“ Knowst thou the importance of a soul immortal ?
Behold this midnight glory—worlds on worlds !
Amazing pomp ! redouble this amaze—
Ten thousand add, and twice ten thousand more !
Then weigh the whole : One soul outweighs them all ;
And calls the astonishing magnificence
Of unintelligent creation, poor.”

But when we treat on physical questions, we must be guided by physical facts ; and in this respect we freely admit that our world

and its inhabitants, our system and its globes, are but as a mote in the sunbeam compared with the starry universe around us.

It is impossible thus to consider our comparative littleness, without having our minds forcibly directed to that which is revealed in the Scriptures concerning the solemn importance of the world's history. We know that it was "by the word of His power," or, as we have already explained it, BY THE SON OF HIS LOVE, that "God created the heavens and the earth." Here, too, have been transacted the most stupendous events, events far greater than that of the very creation itself. Rightly is it observed by the poet—

" 'Twas great to speak a world from naught,
'Twas greater to redeem."

And if it were a glorious display of creative energy to call all these worlds into existence, it was a still greater effort of Divine power, and a still more magnificent display of Divine love, to restore any one portion of that creation, when it had fallen away from its allegiance, and to place it again not only within the sphere of God's favor, but in a brighter position than it had occupied before.

But there are difficulties which necessarily attend this view of the subject, nor can we be altogether insensible to the manner in which, in all ages, infidels have treated it. They have said, "Is it possible to believe that, for so small and remote a corner of creation, he who had the whole within his power, and to whom, therefore, it could have presented itself in no aspect of vast importance, should not only have deigned to restore that which was fallen, but restored it at so great and costly a sacrifice—should have sent his own Son to take upon himself the nature of the fallen inhabitants of our wretched planet, including even those very infirmities to which they had become subject, in consequence of their fall—that upon him should rest the consequences of their transgressions, and that those frailties of the flesh, which were their portion, because they had forsaken and rebelled against their Maker, should become the lot of him who had all power, as well as all purity, and who being with the Father before the world began, had received hymns of adoring praise from the whole creation? Is it possible," they say, "that we can believe a theory like this? Is it possible, even with the

boldest ideas of our own importance, or the loftiest notions of the destiny which we are to fulfil, that we should conceive ourselves to be creatures of such vast moment in the eyes of the Deity, as that a plan like this should have been devised and carried out for our redemption?"

It certainly does appear, at the first glance, that there *is* a difficulty in answering objections such as these; and we must confess that the *apparent* objects to be gained are small and insignificant when compared with the vast means employed to obtain them. But we must recollect that it is only a small part of the results of that scheme which is made known to us—and we therefore reply to the infidel who brings against the system of redemption an argument derived from the extent of creation and the vastness of space, that we only know the effects of that redemption, *so far as it affects ourselves*. We cannot tell how widely its blessings may extend. For anything we know to the contrary, there is not a world in existence that does not derive incalculable advantages from the sacrifice of Christ; not one corner of creation where its effects are not felt, and that for good. And, therefore, we do not consider that such an argument tends to throw any cloud over divine revelation, nor to shake our faith in the verity of the Christian dispensation.¹

But, further, if there be a contest going on between the powers of good and of evil (for we shall not now pause to inquire into the origin of evil itself), those powers must have some ground whereupon the battle between them may be fought. Neither is it of any consequence, compared with the importance of the interests at stake, *where* that contest shall take place, nor how seemingly insignificant may be the spot on which the strife shall find its arena. The destinies of the most illustrious empires have been decided with no reference to the importance of the districts, nor the grandeur of the cities, near which their critical battles have been fought. It was not on the plains previously most celebrated, nor near the rivers of the ancient world whose earliest fame had been the most distin-

¹ This topic is magnificently treated by Chalmers, in his "Astronomical Discourses," a book to which the reader is referred, as being the most eloquent work of that great man.

guished, that those engagements took place whose issues regulated the fate of the mightiest kingdoms. Neither are we, analogically speaking, to conclude that this, the greatest of all contests, should have the greatest of all fields on which it should be waged.

But even if we grant that it must be so, if we admit that there must be a proper field for so great a fight, still we are far from giving up the point in dispute. For it is a spiritual and not a physical contest of which we speak ; and the idea of comparing spiritual interests with physical magnitude must at once appear to the mind of every reasoning man as utterly untenable. The infidel displays a total ignorance of the very first principles of philosophy when he compares spiritual things with material, so as to argue from the greatness of the one to the greatness of the other. Spirit is not confined by space nor by duration of time. God himself, the source of all existence and the supreme centre of all being, must necessarily be independent both of space and duration ; and any attempt, therefore, to fetter our notion of his operations by ideas derived from our own limited and dependent nature, must fall at once to the ground.

And yet it was necessary to notice this argument, because it is said to have occurred to more than one individual, that having begun to consider the extent of creation in a spirit of Christian inquiry, they have terminated by considering it in an infidel point of view. Such is said to have been the case with the eminent Fontenelle. It is asserted that his speculations on the plurality of worlds terminated by rendering him to the end of his days a skeptic as to the Christian religion. We have therefore pointed out two grounds upon which any argument deducible against revelation, from the greatness of space, must fall to the ground; first, because God's operations are not to be measured by space or time, as the operations of man are; and, secondly, because we have by analogy no reason whatever for believing *that* to be necessarily an unworthy field for so great a contest of which we do not ourselves immediately perceive the fitness.

Let it then be granted—it would be difficult to deny, and scarcely possible to disbelieve it—let it be granted, that when we lift our eyes to the heavens above us we behold thousands of systems, each

system like that of which we form a part, having its worlds revolving round suns bright as our own—that those worlds are inhabited by beings like ourselves, created to show forth the glory, and rejoice in the loving-kindness of God—what do we learn from this? We learn something concerning the grandeur and wondrous power of the Being whom we worship. And as we find, by regarding the world we inhabit, that wherever his operations extend they are characterized by beneficence and love; so we have revealed to us a larger sphere for the exercise of those attributes throughout which, on a still mightier scale, they are ever more and more developed.

The discoveries of modern astronomy are such indeed as to baffle all powers of imagination. It is impossible to obtain for ourselves, or to convey to others, any adequate idea of the magnitude of creation as it is now understood. We may express it in words, but those words will not convey to the mind the ideas which they nominally represent. We may speak of millions of miles, and of millions of millions of miles, and of magnitudes corresponding with distances such as these; but, after all, they are but words, and they altogether fail to convey to us any adequate notion of the immensity of those subjects on which they treat.

Let us proceed, then, briefly to show how the mind of man has been led step by step to something like the theory which is now entertained of the grandeur of creation. He began by believing that his world was the principal part of God's works—that it was the centre of all—and that there was found existing therein whatever was most important in the divine empire. He believed the sun, the moon, and the stars created only to throw a light upon this terraqueous globe; to be lamps “in the firmament of heaven,” “to give light to the earth;” that they had no other object, and served no other purpose in the economy of heaven.¹

As man investigated further, he was induced to modify this opinion, and to believe that so far from the earth being the centre

¹This system was called the Ptolemaic, from a great Egyptian astronomer named Ptolemy, and was for a long time considered as so exclusively that of Moses that it was defended by the anathemas of the church of Rome, as well as by *æ* (incorrect) conclusions of philosophers.

of the system, and claiming, therefore, to be the turning point of the whole universe, it was but a part of a system, and that even of that system it was *not* the centre. He was led to perceive that instead of the sun revolving round the earth for the purpose of giving it light and heat, the earth itself was one of a number of planets revolving round the sun; and he, therefore, proceeded to transfer the centre of the universal system from the earth to that luminary.¹ As the mind of man advanced he was enabled to see that the stars were themselves suns, and centres of systems like our own; and thus he had taken a still greater step in estimating the magnitude of creation. That which, in the first place, represented all to him, became itself a secondary part; then the system of which this part had become secondary became a secondary part in its turn, and formed only one among a countless multitude of systems, many of which may be greater and more splendid than our own. We hear of systems with binary (or double) suns, revolving round each other, and diffusing light of various colors; and the expanse of the midnight heavens, swept by our noble telescopes, shows us a thousand varieties of plan, all proving the boundless power, wisdom, and benevolence of our Creator.²

Nor did the progress of discovery stop here. It has been reserved for still more recent researches to disclose to us that the whole *stellar* system may be understood now as the whole *solar* system was of old. Its members—and they embrace every star which we can behold with the naked eye, and millions more besides—have all one motion, and are all revolving round a common centre. How circumscribed, compared with this immensity, becomes the grandeur once attributed to the earth! Of what small consequence, physically considered, must we be in the vast plains of creation!

¹ It was not by one step that this advance was made. Tycho Brahe, a celebrated Danish astronomer, proposed a system by which the planets were made to revolve round the sun, but the sun accompanied by them revolved round the earth.

² Of these binary stars the periods of revolution have in some cases been ascertained, and are found to vary from 1,200 to 43 years. Their distances from us are too vast for us to see their planetary systems, although all analogy would teach us that such must exist.—See Herschel's Astronomy, Cal. Cyclop. p. 394.

But we stop not even here; telescopes of the highest power carry our views still further, and point out, in the dim expanse of space, bright cloudy spots, which we have every reason to believe are similar stellar systems to that of which our own planetary scheme forms so inconceivably small a portion; peradventure, were it possible for us to observe them so as to ascertain their motions (which appears as yet beyond the power of human ken), we should be enabled to perceive that they, too, have a motion of their own, and that those illimitable starry kingdoms have also a common centre, and revolve around it, just as the solar system, of which our own world is a dependent, revolves, with the rest of the stellar system, round that centre which recent discoveries have assigned to it.¹

We know that in speaking on subjects like these—although they are no longer topics of conjecture, but have become subjects of proof—we are speaking concerning distances so great and magnitudes so vast that it is impossible for us, as I have already said, either to obtain for ourselves or to convey to others any adequate idea of their extent. When man believed that the earth was the greater part of God's creation, and that he, by taking the plummet and measuring line had investigated its extent, ascertained, in many places, the very depths of the sea, scaled the heights of the mountains, and acquired some degree of knowledge respecting the structure of the globe itself; when he had measured the distance of the moon, described her dimensions, and learned exactly the period occupied in her revolution round the earth, and that also which the earth occupied in its revolution round the sun—he believed that he had very nearly examined all that God had made—he reflected with great self-glorification upon his own powers, and deemed that God had left little which he could not comprehend. But as he went on, and found new abysses still opening before him—new wonders still making themselves known to him—that, in fine, when he thought he had got nearly to the end, he had reached only the beginning; that

¹ Professor Mädler, of Dorpat, a Russian University, has the honor of having given the world the last account of that astral system to which our sun belongs, and of having probably approximated towards determining its centre.

when he thought he had penetrated to the recesses of the temple, he was standing only on its threshold—then every new discovery tended to expand his ideas of the Divine greatness, and to show him how mean and how contemptible, if regarded with reference to that greatness, he himself was. He did not *then* wonder that the sacred writers should exclaim, “Lord, what is man, that thou art mindful of him? or the son of man, that thou visitest him?” He marveled no longer at the awful conceptions of the power and majesty of the ALL HOLY ONE felt by those who were inspired, and thus permitted to behold under a nearer aspect the glories of his grace. Nor did he wonder when that God, speaking to one of his most eminent servants, declared, “Thou canst not see my face and live.” And yet, oh, wonder of wonders! that very individual was permitted to hold communion with the Almighty, while he passed before him and proclaimed his name—a name conveying to us the chief attribute of the divine character—“The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity and transgression and sin.” And thus shall we ever find, that the more we approach towards an adequate knowledge of the greatness of creation, and, therefore, of the power of Him by whom all things were made, the more shall we at the same time approach towards an adequate conception of his love and his holiness, the attributes by which he is pleased, so to speak, especially to recommend himself to us.

“And thus a preacher of eternal might,
Sublime in darkness, or superb in light,
In each mild change of glory, gloom and storm,
The starry magic, and the mountain form,
Art thou, dread universe of love and power!”

R. MONTGOMERY.

But we must descend from these vast fields of speculation a little nearer home, and come to that part of creation which once, indeed, was supposed to be all it had to exhibit—and consider the relation existing between the earth on which we live and that great body which is the centre of our system.

We are taught by the deductions of astronomical science, that by the revolution of the earth round the sun is caused the succession and changes of the seasons; and by its revolution round its own axis, the vicissitudes of day and night. Into the minutiae of these revolutions, we are not now called particularly to inquire; we refer to them on account of two great miracles which are recorded in Scripture to have taken place, and which cannot be contemplated by the scientific mind without great interest and curiosity. One of these miracles, and the more remarkable, is that which took place by the command of Joshua, when the sun stood still in order that the people of the Lord might have more time to pursue after their enemies. The miracle is recorded in the book of Joshua, in the tenth chapter, and at the twelfth and thirteenth verses: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies."

Now there are three things to be considered with reference to this miracle. The first is, the actual truth of the statement; the second is, the manner in which the miracle was accomplished; and the third is, the mode in which the history of the miracle is related.

First, then, we will speak of the actual truth of the statement. And it is matter of great importance for us to observe (as was remarked in the former chapter), that although, as Christians, we are contented to rest our faith on that which is affirmed in the Old Testament, and confirmed by Christ in the New, still it is satisfactory to know that those who could have had no means of access to the divine writings, were of old acquainted with the fact. We find that mythologically, the circumstance is related, and there is not one system of belief of which astronomical observations have formed a part, in which this "long day" has not been noticed, a day pre-eminently long above the rest of days. In all cases, the belief appears to have been derived from this circumstance, and probably also derived in all cases from a tolerably correct version of this miracle. This is a matter of importance to us, because wherever we find universal pagan tradition corroborating the statements of

divine truth, we have not only an independent witness, but an almost unerring testimony. We have it from independent, and we have it too from *adverse* sources. It comes to us from that which is evil, even though it supports that which is good.¹

Finding, then, that tradition as well as revelation tells us that this event took place ; finding also, that astronomical observations give us reason to believe that it was an event very early known and understood, we shall proceed to consider *how* the miracle occurred. Joshua speaks to the sun, and says, "Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon." We must mingle very much the two remaining portions of our remarks upon this topic, because the manner in which the miracle is related throws light upon the manner in which it was performed.

"Sun, stand thou still." In the original it is, "Sun, be thou dumb (*withhold thy influence*), while over Gibeon ; and thou, Moon, over the valley of Ajalon." It will be seen that by this phraseology an apparent inconsistency is removed. The translated words of Joshua are, "Sun, stand thou still," whereas the scientific command according to our ideas would have been, "Earth, stand thou still." But there are two reasons for this. One will at once suggest itself to the inquiring mind ; namely, that the command was not addressed to the sun only, but to the sun and moon jointly. "Sun, stand thou still," therefore, or, "Sun, withhold thine influence," whichever phrase may be more idiomatic, would have the effect of restraining the operation both of *earth* and *moon*, and keeping them in their relative position ; and thus we can readily understand why the words were uttered in this form, "Sun, be thou dumb," or, "Sun, withhold thou thine influence," rather than, *Earth*, stand thou still.

And there is another reason, to which we have just alluded ; and

¹ Pagan tradition is only called evil here in contradistinction to divinely revealed truth. *In itself*, the tradition which infuses some portion of truth into a mass of error is good—*the good*—the salt of the system ; but the system itself, in a case like this, though mainly erroneous, and therefore evil, yet presents the inquirer after truth with an attestation to the correctness of the sacred history. A similar instance may be found in the history of the destruction of Sennacherib's army.

that is, that it would be more intelligible to those to whom the words were addressed. For we must remember that the principal cause for working this miracle was to show the power of God against an idolatrous nation. The Amorites were pre-eminently adorers of the heavenly bodies; and in order to show them how great was the power of the true God against those very beings whom they worshiped, we find Joshua uttering his command to the objects of their idolatry, and saying—"SUN, stand thou still upon Gibeon; and thou, MOON, in the valley of Ajalon." And however more strictly correct the words would have appeared to us, "*Earth, stand thou still,*" yet they would have failed to convey the same meaning to the Jews, or to those who were overcome by their result. Again, the suspension of a general planetary law would plainly affect the moon as well as the sun, and it would appear, therefore, as though Joshua had been well acquainted with this fact. For why did he command the *moon* to stand still? Not surely because the Israelites wanted the moon's light in following their adversaries to extermination—the light of the sun would have been sufficient for that purpose—but because he would show the Amorites that the God of Israel was supreme over one luminary as over the other; and because in future ages it might be seen that the Divine Creator knew the nature and plan of his own works.

Then, how was this miracle performed? It is stated that there was a great shower of stones, and that by this means many of the enemies of the children of Israel were slain; so that "more were those who were destroyed by the stones than those that were slain with the sword;" and it has been observed by some writers that inasmuch as the effect of the sudden cessation of the earth's motion would be a stoppage of its centrifugal force, and at the same time that force being necessarily, by the laws of matter and motion, continued to that which was lying loose upon its surface, it would dislodge all stones which might be lying on the surface of the earth, and hurl them into the air, and thus necessarily produce a shower of stones. This is a very ingenious argument, but one altogether inapplicable to the case. For first, it is inconsistent with the narrative, which does not say that there was a great shower of stones over all the earth, by which houses were thrown down, cities over-

thrown, and armies destroyed, and from which the Israelites were miraculously preserved, but simply that there was a great shower of stones *against the Amorites*, and that this had so great an effect upon them that there were more destroyed thereby than were slain by the sword. And since we have here our choice among a variety of miracles, we must necessarily take that which involves the least violation of the ordinary laws of nature, and believe that the shower of stones here spoken of was another and a separate miracle wrought by the hand of the Lord in favor of his own people. For observe, that if we suppose the shower of stones to have resulted from the sudden stoppage of the earth's motion, we must first believe that God wrought the miracle of thus suspending the motion of the earth, and then that he wrought another and separate miracle in keeping all things in their places, except a certain quantity of stones which were discharged against the enemies of the Israelites—a miracle which appears much more contrary to the whole tenor of God's usual course of action, than to suppose that he first wrought the single miracle of suspending the influence of the sun and of the moon, and afterwards an additional wonder for his people, by a shower of stones against their enemies.¹

But though it is said, "Sun, stand thou still," it does not necessarily mean that this influence was *suddenly* withdrawn. All we are told is, that the sun "*hasted* not to go down for a whole day." The sun slackened its apparent motion; or we may say the earth slackened at the Divine command, its actual motion; and thus, though there would be an apparent cessation of the motion of the sun, it would

¹ It may be observed as a general rule, that there is never any wasteful expenditure, so to speak, of the Divine power; the miracle, when a miracle occurs, is exactly equal to the emergency. The oil and the meal ceased to be miraculously supplied when the famine was over; the manna fell not on the seventh day, and on the other days only in sufficient quantities for the wants of the people, and though it might be kept on the night of the sixth day, yet if the attempt were made at any other time it invariably failed. Indeed, the rule may be said to be universal; and it would be easy to show that the case of the twelve baskets full of fragments taken up after the five thousand had been fed by our Lord, is rather a confirmation than an exception.

be but gradually stayed, and stayed only for such a period, as in the exercise of his Divine wisdom God thought fit to permit. But we must observe that the term, "Be thou dumb," or "withhold thine influence," is one which is peculiarly applicable. It is a form of expression to be found not only in the Hebrew language, but in other idioms ; and we have an instance of this in one of the most sublime poets,¹ who, whether he copied from the divine writings, or whether it struck his own mind, speaks of the sun as being silent, when referring to those places where the light of the sun is not seen. If, then, we understand that the earth did stay its motion in obedience to the command—"Sun, stand thou still," or "withdraw thine influence ;" that that motion was gradually slackened for the period during which the miracle lasted, and that then it continued at the rate at which it had gone on before, we shall see an easy mode of understanding how the miracle was performed, and we shall see the entire applicability, both spiritually and philosophically, of the words which were spoken. We see their spiritual applicability, inasmuch as they pointed out to those who were fighting against the people of Israel that the Lord fought against their gods, and displayed the power of his own hands, and the authority delegated to his own servants, even against the objects of their idolatrous worship ; while at the same time, we see their entire consistency even with the most modern doctrines of science, as used on the occasion in question—"Sun, be thou still upon Gibeon," or, Sun, hold thou thine influence over Gibeon, "and thou, Moon, over the valley of Ajalon." And we see, also, that had the command been addressed to the earth, it would have been directly inapplicable to the moon, while it would not have conveyed the same meaning or the same truth to those against whom the miracle was directed.

And here it is necessary to observe, that no command which is misunderstood by those to whom it is addressed can ever be expected to produce its intended results. If we know that men have a certain form of speech, whether it be philosophically correct, or not, we must use words in the sense, and conveying the ideas which they attach to them ; or, if we do not, we shall be commanding

¹ *Dove il sol tace.*—Dante.

one thing, and they will be doing another ; we shall be declaring one fact, and they will be believing another. And this principle is as necessary to be remembered with reference to God's commands to men, and exists as much in its applicability to them, as it does with reference to men's commands among their brethren.¹

There is another miracle of the same kind, and one which is deserving of our consideration, although much which we have said with reference to the greater miracle applies also to that of the sun-dial of Ahaz. We are informed that when King Hezekiah was sick and about to die, the Lord was pleased, in answer to his supplication, to add to his life ; and as a sign that he should not die on that occasion, Isaiah the prophet commanded that the shadow should go back upon the sun-dial of Ahaz ten degrees ; that is, that the day should be brought back by the amount of those ten degrees. There is, indeed, one point in which this miracle appears to be even greater than that of Joshua ; for whereas Joshua only commanded the sun to stand still, while the armies of the Lord fought against their adversaries, it would seem in this case as though the work of creation had been, so to speak, undone—as though the earth had been turned back upon her axis, in order to testify the Lord's favor towards one of his servants ; so that the miracle appears to be greater in itself, and more wonderful in proportion to the less amount of cause for its exhibition. But we have only to notice that what has been declared concerning one, may be declared also as to the other, namely, that with reference to the mode of its accomplishment there is nothing said, against which a philosophical mind can object. In this latter case, indeed, the prophet speaks neither to the sun nor to the earth, but he merely says that the shadow shall go back ten degrees upon the sun-dial of Ahaz. Now it certainly may have been the case, that the shadow was caused to go back without the sun ceasing his influence, or the earth its motion. This, we say, may possibly have been the case ; and we are induced thus to hint at its possibility, because we do not find in the

¹ This must ever be borne in mind by those who investigate the *metaphysics* of Scripture—that the volume of Holy Writ is for all classes, and for *practical* purposes, and must be made level therefore to the comprehension of the lowest.—See Archbishop King's excellent sermon on the Omnipotence of God reconcilable with the responsibility of man.

records of profane history any other mention of such a prolongation of time as that which is mentioned in reference to the miracle of Joshua. Besides which, as the miracle specifies a particular sun-dial, and claims no other object than the satisfaction of Hezekiah's mind by giving him "a sign," it may be held more in accordance with the importance of the case, that the miracle should have been wrought upon the *sun-dial*, and not upon the sun. Still the case *may* have been otherwise; there may have been as much a prolongation of the day, as much a returning of the earth back upon its axis, as there was a relaxation of the sun's influence in the case of Joshua.

When Joshua issued this command to the sun, and its result was the destruction of the enemies of the children of Israel, there was a peculiar spiritual applicability in it, inasmuch as Joshua, the servant of the Lord, commands the very gods of the heathen to become instrumental in the destruction of their own worshipers. We might extend the remark to all instances of idolatry, whether the idolatry of outward worship or the deeper idolatry of the heart—that what we set up as a god, and to which we pay the devotion which should be paid only to the Lord of life and glory, will eventually be made instrumental to our own spiritual destruction, just as the gods of the heathen were in this instance to their temporal destruction. And we cannot close the chapter without pointing out a few of the circumstances connected with this ancient system of idolatry, this star worship, of which we find instances in the case before us. One of the greatest of the Jewish rabbis, Maimonides, speaks of its antiquity. At a very early period did men begin to imagine that the stars which they beheld above them were worlds; that if not suns, they were at least worlds like that in which we live; and especially the shepherds living in the vast plains of Babylon, those Chaldeans who afterwards astonished the age by the greatness of their discoveries, believed that each of those bright orbs above us was presided over by a spirit of its own; that this spirit, under the Divine direction, guided them in their courses, and took an active part in the affairs of mankind.

Wonderfully beautiful is the way in which Atherstone, in his "Fall of Nineveh," a poem of the highest order, speaks of this star

worship. The prayer of the Babylonian priest, Belesis, to the stars, commences thus :—

“Look down upon us from your spheres of light,
Bright ministers of the Invisible ;
Before whose dread supremacy weak man
May not appear ; for what are we—earth-worms—
That the All Holy One to us should stoop
From the pure sanctuary where He dwells,
Throned in eternal light ? But ye His face
Behold, and in his presence stand, and His
Commands obey. Saturn and mighty Sol,
Though absent now beyond the ends of Earth,
Yet hearing human prayer—great Jupiter,
Venus, and Mars, and Mercury—oh ! hear !
Interpreters divine ! and for your priest
Draw the dread veil that shades the days to come !”

The Chaldeans believed that the lives of men, the rise and fall of empires, and all great and important transactions among mankind, were decided and regulated according to the ruling powers of those spirits ; and were led, therefore, to look up to them with something like a feeling of idolatrous worship in the first place, and afterwards with a worship which became altogether so. And admirably does Maimonides describe the gradual effect of this perversion. He shows how they first beheld these stars moving in their orbits, and, believing them to be under the guidance of those mighty spirits, lifted up their eyes thereto with adoration : that they then contrived in their own hearts forms by which to represent the spirits which governed the stars above them ; and that then, regarding them as exercising so great an influence among men, they offered their prayers to them that evil might be averted, and praises for good which had been done ; and so a system of idolatry which had its rise in a glorious and interesting form of imagination, became afterwards a scheme of superstition ; and then so far from blending with the reverence which they paid these objects, that which was due to the one Supreme, under whose guidance they at first believed these spirits were acting, they continued their worship to the stars them-

selves, and made them the supreme objects of their adoration.¹ If they did this with respect to the stars, much more is it likely that they would do so as to the moon, and still more to the sun ; and so from worshiping the spirits which governed them, they gradually

¹ The statement of Maimonides is as follows :—“ In the days of Enos, the son of Seth, the sons of Adam erred with great error, and their error was this, and the counsel of the wise men became brutish, and Enos himself was of those that erred ; they said, ‘ Forasmuch as God hath created these stars and spheres to govern the world and hath set them on high, and imparted honor unto them, and they are ministers that minister before him, it is meet that men should laud, and glorify, and give them honor, for this is the will of God, that we laud and magnify whomsoever he magnifieth and honoreth, even as a king would honor them that stand before him, and this is the honor of the king himself.’ When this thing was come up into their hearts, they began to build temples to the stars, and to offer sacrifices unto them, and to laud and glorify them with words, and to worship before them with words, that they might, in their evil opinion, obtain favor of their Creator, and this was the root of idolatry ; for in process of time, there stood up false prophets among the sons of Adam, which said that God had commanded and said unto them, ‘ Worship such a star,’ or ‘ all the stars,’ and to sacrifice unto them thus and thus, and build a temple for it, and make an image of it, that all the people, men, women, and children, may worship it ; and the false prophet showed them the image that he had feigned out of his own heart, and said that it was the image of that star, which was made known to him by prophecy ; and they began after this manner to make images in temples and under trees, and on the tops of mountains and hills, and assembled together and worshiped them ; and this thing was spread throughout the world—to serve images with services different one from another, and to sacrifice unto, and worship them. So in process of time, the glorious and fearful Name was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not ; and there was found on earth no people that knew aught save images of wood and stone, and temples of stone which they built, which they had been trained up from their childhood to worship and serve, and to swear by their names. And the wise men that were among them, the priests and such like thought there was no God save the stars and spheres, for whose sake and in whose likeness they made these images. But, as for the Rock everlasting, there was no man that did acknowledge him, or know him, save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber ; and in this way did the world walk and converse, till that pillar of the world, Abraham, our father was born.”—See my “ Universal Mythology”—Chapter on the Origin of Idolatry.

fell to worshiping the bodies themselves ; just as the Egyptians of old first worshiped certain symbols, afterwards consecrated animals which corresponded with those symbols, and then at last fell to worshiping the animals themselves. And every kind of idolatry, however poetical or glorious may be the idea in which it takes its origin, must, and ever will lead man further and further from truth every step, till at last it plunges him into the grossest forms of superstition and idolatry.

Now if we look over the Old Testament, and observe what is there related concerning the objects of worship of the Egyptians, the Syrians, the Assyrians, the Chaldeans, and the Canaanites, we find that the chief part of their worship was of an astronomical character. Thus we read of the worship of a Moloch, representing the sun, and that of Ashtaroth, representing the moon. Baal, again, represents the sun ; the star Remphan, so far as we are able to ascertain it, was the planet Saturn ; and we may trace, step by step, almost the whole of their worship to an astronomical source. The same is the case with regard to the Egyptians. Osiris represents the sun, and Isis the moon, and the stars had their peculiar representatives among the idols of the day. In like manner, we discover it in all other ancient forms of idolatry ; and even in the comparatively later system which prevailed among our own ancestors, sun worship and moon worship were conspicuous, and the first and second days of the week distinguished by the worship appointed to be paid to these idols.

But while we have been led, by the blessing of God, out of this darkness into "the marvelous light of the Gospel;" while we have been enabled to understand that "the Lord our God is one Lord," and to regard all these his wonderful works as but proofs of his power and manifestations of his love, we are not therefore free from idolatry. We do not bow down before the glorious sun that rolls over us, nor before the moon that enlightens us by night; but, alas ! we are not free from the sin of bowing down to idols of our own, and erecting gods within our hearts, as contrary to the Spirit of truth as those which our ancestors worshiped of old. How necessary is it that we should examine ourselves, and see that our hearts are as pure from idolatry as our creed is from the acknowledgment of false deities ! We see the necessity there is for us to be as uncompro-

mising in casting away "to the moles and to the bats" the idols we set up within the shrines of our affections, as it was necessary for them to be who were brought from the darkness of idolatry, in casting away "their dumb idols, and turning to the living God." This is absolutely essential for our welfare here, as well as for our welfare hereafter. For we shall find, by an inevitable law—a law resulting from the operation of God's power in every instance, as, indeed, all laws are—if we will worship that which he hath commanded *not* to be worshiped instead of himself, who is alone worthy to be the object of our supreme love and adoration, he will make those very objects the means of our spiritual destruction, and cause us "to be ashamed of the oaks which we have planted, and be confounded for the gardens that we have chosen." For thus saith the Lord, by his servant Isaiah—"They shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water."

CHAPTER III.

LIGHT.

ITS NATURE AND VELOCITY—REFLECTIONS ON ITS TRANSMISSION—OBJECTS VISIBLE ONLY THROUGH ITS RAYS—ITS UNIVERSALITY, AN ARGUMENT FOR THE DIVINE OMNISCIENCE—OMNIPRESENCE AND OMNISCIENCE SHOWN TO BE NECESSARILY CONNECTED—LIGHT A MORAL MICROSCOPE—LIGHT EMBLEMATIC OF TRUTH—ITS IDENTITY OR INTIMATE CONNECTION WITH CALORIC, ELECTRICITY, AND GALVANISM, AND MAGNETISM, SHOWN BY RECENT EXPERIMENTS—THE ATMOSPHERE—LAWS OF SOUND—SHOWN TO SUPPORT THE SAME CONCLUSIONS WITH THOSE OF LIGHT—TENDENCY OF SUCH DOCTRINE—AURORA BOREALIS—CONCLUSION.

THE object of the preceding two chapters has been to show that the Book of Nature rightly read, and the Book of Revelation, give us the same history. That God tells us the same things, whether he speaks to us by means of the stars above, or the earth beneath, or by the voice of inspiration; that truth is at all times one and the same—that it cannot, under one circumstance, reveal to us one aspect, and under another circumstance another aspect of affairs, but that it must always tend in the same direction, and always be concentrated in the same point. The object of the present chapter is somewhat more profound. We shall have now to show that God's works, rightly contemplated, are capable of throwing a light upon *his own nature and attributes*—that we may, by duly studying therein, come to a somewhat competent knowledge of his nature who made them—that the most wondrous of his attributes, and the most glorious of his perfections, are stamped on the works of his creation; and that though we cannot “by searching find out God,” yet we may learn sufficient concerning him, by examining the records of his power, to fill our minds with awe at his perfections, and with love for his wondrous beneficence.

We may deduce much knowledge of the wisdom and the love of

God, from observing the boundless provision which he has made for us. We see how he has studded the world in which we live with good ; how he has provided for every want of humanity, and how he has given us not only the necessaries of life, but "all things richly to enjoy"—all things which may tend to make this life a fore-taste of the better life to come. But by means of those facts which are connected with the higher parts of philosophy, we are able to ascertain not this only, but also some glimmering of information as to his own inner nature ; and we shall now endeavor to show how far this nature is revealed to us by the laws of his creation, and especially by this one circumstance, that "God said, Let there be light : and there was light."

In order to do this, we will take a brief review of what we know concerning it. We shall not now investigate anything connected with the nature of light, save its power of making known to us that which exists. We shall not speak of it under any other phase, than that of being the fluid whereby all things become visible. Under these circumstances, then, we shall regard first, the philosophy of its transmission. We know that all things are visible, simply by the rays of light. We say transmission, because the term is more easy to be understood than any other that we could use—not thereby attempting to invalidate that which now we know to be true, namely, the undulatory theory of light. But still, using the common form of speech, on account of its more easy and intelligible character, we say that all things become visible to us by means of the rays of light which are transmitted from them to us ; that the sun in the heavens is visible to us by reason of those rays which make an impression upon our senses, and which cause us to know that the sun there exists. The rays of light which pass to us from the moon and from the stars, make known to us the existence of those bodies ; and it matters not for our purpose, whether the light radiate from any inherent quality of the body itself, or whether it be light *reflected* therefrom. The light of the sun comes to us, because the sun is a luminous body ; the light of the moon comes to us, because her light is reflected from the sun ; the light of the stars comes to us, because, according to all that we know of them, they are luminous bodies ; the light of the planets comes to us, because the light is reflected

from them, being originally the light of the sun. We see objects at a distance on the earth, by reason of the sun's rays, or the rays of the moon, or the rays of any other luminous body, falling upon them; and we have no other means of ascertaining their existence than by the light passing from them to us.

Now it is plain that, as this is the case, it is a matter of consequence in any philosophical investigations that we should know at what rate these rays of light travel; for light comes from the sun to us, and we only know of the very existence of the sun by the transmission of its rays. Then it follows that some space of time, whether long or short, must be occupied by their transmission, and some space of time, therefore, must be occupied in conveying to us the knowledge that *there* the sun exists, that *there* the moon occupies her place in the heavens, that *there* the stars are shining above us, or that at any given distance, or in any given spot, a visible object exists. Now we have been able to discover at what rate light is thus transmitted; and wonderful as the velocity may appear, yet it is a rate which has been ascertained by the most rigid experiments, and therefore, which cannot admit of the slightest doubt. We know, then, that a ray of light passes at the rate of a hundred and ninety-five thousands of miles in a second of time: so that, supposing the distance of the earth from the sun to be ninety-five millions of miles, we may say that a ray of light transmitted from the sun to the earth will occupy about eight minutes in its transmission.

The first thought, then, which fills our minds is that of simple wonder. We are struck with marvel that light, or that anybody whatever, however impalpable and aërial may be its form, can pass through space at so rapid a rate. But when we come to consider the question further, we find far graver subjects for our wonder, far more important, causes for our interest. And, first, we observe, then, that as the rays of light are transmitted at one uniform rate throughout space, it will follow that the more distant bodies will take a greater proportion of time in transmitting to us the rays of light, and making visible, therefore, to us their existence. Let us consider for a moment. If it take eight minutes for a single ray of light to pass from the sun to the earth, it will follow that eight minutes will elapse before we can on the earth become aware by our

sight of the existence of the sun. Let us carry this out a little further, and suppose that there is a star at so great a distance from the earth that instead of taking eight minutes, it will take a thousand years for the transmission of the rays of light from that star to the earth; we shall then find that it will take a thousand years before we can be aware of the existence of that star. Again, to pursue the same thought another step, and noting what are the actual discoveries which have been made, we shall see that there are nebulæ so far off that, according to the computation which we have been enabled to make concerning them, it would take at least two hundred millions of years before their light could be transmitted to the earth, and that consequently it must have occupied two hundred millions of years before, in this identical spot of the creation in which we now are, their light can have become visible.

Now these are not things which are matters of mere conjecture; they are matters of mathematical proof; and consequently as absolutely certain as that two and two make four, or any other fact, either geometrical or arithmetical, which may be proved by the action of the same rules. And we are not to stop at mere wonder in these cases, but we are to consider whereto they tend—to what conclusions they lead us. And the first conclusion, then, will be that there are parts of the creation which have been in existence for at least two hundred millions of years and more, inasmuch as that time must have elapsed before their rays could have reached that part of the creation in which our own world has its place. Here, then, at once we find, that however we interpret the words in the first book of Moses, that "in the beginning God created the heavens and the earth," we are not at all events to imagine that six thousand years ago God made all things by "the Word of his power," but that at distances of time inconceivably vast, of which we can form no sufficient idea, and of which the words that we use are rather symbols for practical use, than means to give us any adequate notion—the work of creation was already in operation, and had been probably for spaces of time as vast before.

This, then, is one aspect under which we regard the enormous distances which astronomy, and more especially by means of the laws of light, reveals to us. But it does not stop here. These are topics into

which we shall have occasion to enter at some length, when we speak of the formation of the world geologically. All that we have now to do is to speak of the laws of light. We must, then, regard it under a somewhat different aspect, and see whether we cannot derive still more wonderful results from it. Take, then, some given space in creation, and let it be supposed that there exists a star at a given distance from our world, and that it will take a hundred years in order to the transmission of light from that star to the earth. We observe, that as the very existence of that star is only made known to us by the passage of light from it, and that we can only see it by means of the rays which have already parted therefrom, a ray of light to be visible by us, must have departed from that star a hundred years ago. Now as we have a knowledge of that star's existence, so also we may conceive it to be possible for us to have some knowledge of that which is carried on there, of the nature of the surface, of the actions of those who are inhabiting it.¹

Let it be supposed, then, that this power were granted to any one upon earth, and it will follow that in looking upon that star, he beholds it not as it is at the moment when he regards it, but as it was a hundred years ago, for he sees it as it was at the time when the rays now present, were departing from its surface. In like manner, if we look at the sun, we see it, not as it is at this precise moment, but as it was eight minutes ago.

We may carry on this view of the subject, and say that we see *another* planet as it was half an hour ago, *another* as it was five or six hours ago—some stars as they were many years ago, and one, for example, as it was a hundred years ago. Now if it were possible for us (and how know we but that there are beings who have the power?) to observe, accurately, all that went on upon the surface of that star—if we could see its separate inhabitants, note their acts, and contemplate that on which they were engaged—we should see them not as they are now, but as they were a hundred years ago. And let us imagine that they had the same power with re-

¹ Part of the following argument on the transmission of light is derived from a little publication called "The Stars and the Earth," put forth by Bailiere, of Regent Street, and which will be found well worth the reader's consideration.

spect to us : we perceive, then, that they regarding us, and having powers similar to those which we are attributing to the observer for this purpose, would behold the surface of the earth, not as it now exists, but as it was one hundred years ago. Since that, a century has elapsed ; but *they* are looking on our ancestors living and moving, engaged in their several pursuits, some of war, some of commerce, and all as they were before that century of years had passed away. Let us take another distance still further, say another hundred years, and at a comparative space we will place another being with the same faculties of observation. It will follow that he will regard this world as it was two hundred years ago. Let us suppose another still further off, from which place it would take a thousand years for the transmission of a ray of light, and it follows that he would behold us as we were before ten centuries had sped on their way. And thus we may make out the various points, as it were, in space, from which may be contemplated any specific point of time ever existing in this world. In one place the disciples may be seen going upon their apostolic mission and carrying the glad tidings of salvation among the nations. In another we may see William of Normandy bringing his troops to this land and overwhelming our ancient Saxon government. In another place still further off, we may behold the existing splendor of the great Babylonian Empire—in another, a little nearer, the foundation of the still vaster power of Rome. So we may mark out points throughout the vast realms of space from which it would be possible for beings so gifted to contemplate this world in which we live under every moment of time itself, and from which every specific action which had ever taken place upon its surface might be distinctly visible.

This, then, is one of the most important points of view under which we may contemplate the aspect of space at large with reference to the world in which we live ; but it requires that we should consider it a little more attentively. We acknowledge that the subject is one of great abstruseness, and that it requires the most profound and careful thought ; we, therefore, entreat the reader to give us that diligent attention, while we prosecute a little farther still, our inquiries concerning the nature of these laws of light, and that which they teach to us concerning the omniscience of God. Hitherto

we have seen, that by taking various points throughout the realms of space, and supposing a being there placed capable of beholding with a clear eye that which takes place at any given distance, it would be possible for beings so arranged throughout those realms of space to behold the world on which we live at any given period of its history; and thus that on the boundless plain of creation there is written, as in an indelible library, every action which has taken place throughout the whole history of the world since the creation of man; so that there is no period of time which has not its corresponding point in space, where at this very moment the rays of light proceeding from our planet at that time are not arriving, and where consequently any being having the capacity to observe would be able to perceive the action itself taking place. And here, then, we learn from this, that every act which hath been accomplished is in its course of transmission throughout infinite space—that as it goes further and still further, it is still not forgotten, nor the power of observing it lost; it is only carried to a point more remote, but still within the realms of the Divine perception. And we must not allow it to escape our remembrances, that the events of other histories and the annals of other worlds are in like manner recorded and rendered indelible. The whole story of creation, the minutest actions of the minutest being in the remotest world, are thus ever and ever before the eye of Him, who in one glance contemplates all space.¹

Hitherto we know that this present race of men had existed upwards of six thousand years; and we have seen that there are heavenly bodies, the rays from which must have taken at least two hundred millions of years in passing to us—a space of time so stupendous as to show, that the knowledge of events which have taken place in this world cannot, by any physical power, pass for incalculable.

¹ The great value of this argument concerning the transmission of light, and that which will be subsequently adduced concerning the transmission of sound is, that it shows us that the very constitution of nature involves the omnipresence, the omniscience, and the omnipotence of the Creator; the events of a thousand centuries are by one process concentrated into less than a second of time, and the events of a single second drawn out by another over the duration of a thousand centuries.

lable ages yet to come, even to that extent of creation with which we are ourselves acquainted. This whole solar system might be blotted out of the page of creation, but its loss would not be perceived. Night by night in the starry heavens of those distant worlds would the light from our sun, shining as a small star, be visible, and two hundred millions of years must elapse before the loss of transmitted light would announce to the midnight watcher in those regions that a system had ceased to exist. And it is possible to reverse this picture.

We know that *among ourselves* there are none capable of making observations in this way. In a very short space before us our eyes fail: we require them to be assisted by optical instruments. Our telescopes may carry our sight far indeed, but not sufficiently clearly nor with sufficient power to enable us to discern that which is being done in distant worlds. But it does not follow, therefore, that because *we* are unable to perceive these things, there are no beings in existence able to do so. We must remember, in the first place, that we are fallen *physically*, as well as morally and mentally, from our original perfection. And though it may be impossible for *us* to discern these wonders, still who shall say that it is impossible for the angels of God to perceive them? Who shall say that there are not beings created by his infinite power, and guided by his infinite wisdom, capable of passing from world to world throughout the whole extent of his visible creation, analyzing the acts that take place in any corner thereof, and reporting them to the very central court and palace of heaven? It is true that no such means of communication are *necessary* to HIM whose watchful eye is over all his works. He needs no ministers of his celestial state, but he has been pleased to reveal himself to us, as making use both of the power and the intelligence of created beings, partly, perhaps, in condescension to our infirmities, partly because a fit and honorable employment is thus bestowed on saints and angels, and partly, it may be, because the pomp and imperial dignity of heaven is augmented and enhanced thereby. And as to the means whereby this can be done, who shall say that there are not beings whose vision, far beyond that which we can conceive, is able to ascertain with perfect accuracy every event transacted in every world which God ever created, and that such

beings are not existing through every portion of space wherein those worlds are spread? It does not follow, therefore, we see, that because things are *practically* impossible to us, they are *philosophically* impossible. We know that there are myriads of beings far higher in their position than we are in this our lapsed state: and though ineffable grandeur and dignity were conferred upon humanity by the taking of our nature upon him by Christ, it did not physically restore to us, in this our fallen world, those conditions which once we had, and to which, and still greater than which, we shall one day return.

But these are not the only views under which we may consider the transmission of light. Hitherto we have regarded it only in one way; and have seen events, as it were, carried out in creation from world to world, from system to system, on the wings of those rays which make known to distant planets the existence of our own. Let us consider, then, something further. In our researches into physical truth, it is not necessary merely to make use of the telescope, in order that we may bring near to us that which is at a vast distance, and to enable us to discern that which would otherwise escape our eyes: but we must also have the power of bringing it practically so close to us, and of contemplating it for so long a time, that we may be able to note accurately not only every action, but also every separate movement which conduces thereto. In order that this may be done, let us conceive a certain action taking place upon this world, which requires the careful investigation of angelic intelligences. Let us suppose that that act itself occupies but a short time, but that in order rightly to be understood, it must be placed, as it were, under a moral microscope, and that it shall be necessary to lengthen the apparent time in which it shall take place, and to investigate accurately and carefully all its component parts. This we find provided for by these very same laws. Suppose, then, a being passing through space at a rate equal to that required for the transmission of light—consequently the light, and with it the vision of the event in question, passes through space with that being, he still keeping his eye upon that transaction, thus rendered stationary for his inspection. It will consequently follow, that if his motion be *more* rapid than that of the rays of light which convey to him the events which he

is regarding, that will, as it were, throw back the time of the action. Suppose that a period of a hundred years shall elapse during the transmission of the ray of light, and the transmission of the angelic intelligence from one point of space to another: it will follow, then, that that act which may perhaps in itself take the space of a quarter of an hour, will, to his eye, occupy a hundred years—that during the whole of those hundred years it will be passing in review before him—that he will have an opportunity of examining it spot by spot, or motion by motion; and thus as the microscope brings under a nearer angle before us the visible creation, so in like manner will the moral creation be brought under a moral microscope before such intelligences: and as we can with the microscope separate the very dust upon the wing of the butterfly, so can those angelic intelligences, under such circumstances, separate the component parts of every human action observed by them, lengthening out the time which it takes to perform them. And thus we have not only made known to distant parts of the creation that which is transacted here on earth, but we have also, in respect of those events which are carried on at any given period of time, an indefinite portion of time assigned for the investigation of them, during the whole of which they are held under a moral microscope for the observation of God and his angels.

Simple facts we dare not call these; for they are facts which, though revealed to us by our knowledge of simple laws, and at the same time simple deductions from those laws, as still such as require our careful investigation, in order to impress us not only with the notion of their importance, but also with the notion of their truth. Can we then, we ask, find any greater means of proving the omniscience of God, than by showing that that omniscience is involved, bound up, and rendered indispensable by the very laws of his physical creation;—that there is not an action which hath taken place within the sphere of that creation, which is not visible at this very moment from some point thereof; that there shall not take place an act at any given time yet to come, which shall not be visible to the very furthest extent of that creation, so long as the creation itself shall continue in existence? We maintain that the laws of light, considered from this point of view, present to us the omniscience of God under an aspect so astounding, so perfectly incontrovertible, and

yet so simple when rightly and duly considered, that the whole wonder vanishes from our mind at once. We not only no longer marvel that God knows all things, but we perceive that it is absolutely impossible that he cannot know them. We see, moreover, that every act of man is passing before him by the lengthening out of the time as well as by the carrying out of the motion itself into space. We find that every deed, therefore, of man, and every circumstance that takes place upon earth, are under his contemplation, not for hundreds of years only, but for thousands of ages, and shall continue so to be for ever, even if the creation itself should sink into annihilation.

But it is not only this to which we would attract attention: we would also notice another circumstance, which tends very much to lay the same class of facts before our notice, but still under a somewhat different aspect. What we know concerning the infinite divisibility of matter teaches us, that wherever there exists *space* there will exist *matter* also. Around the globe which we inhabit there is an atmosphere, and that atmosphere becomes more and still more rare, in proportion as we recede from the globe itself; so that, being of a known density here on the surface in order that men and animals may breathe it, it becomes at a certain distance from the surface too rare for that purpose; and at a greater distance again above that, it becomes so rarefied and refined as no longer to be capable of having its existence proved by any physical means that we have. We know to a certain extent how far it exists, because it is rendered visible to us by the action of electricity; but beyond that, at those higher parts of the atmosphere where electricity itself is not rendered visible, we have no means of proving its existence at all, except by means of an argument; but since it becomes still rarer as we recede, the process of rarefaction must go on and on for ever, and we can find, therefore, no place where there shall not be an atmosphere, though that atmosphere may be of so extremely rarefied a character, that no instruments over which man has power can possibly verify its existence. If there be that atmosphere to all worlds and all planets—for even around the moon, rarefied and refined as it is, we believe that there *does* exist an atmosphere—we shall find that the whole of space must be filled with this refined, this subtle fluid, in

various degrees of density. It will, as it proceeds in distance from the different worlds, become more and more rare, less and less perceptible, but still it must exist.

Thus, then, we get the idea that there is everywhere somewhat of matter pervading. And this teaches us a little more, and leads us a little further. We shall now consider this fact with reference to the transmission of sound. It is said in the Word of God, that, "for every idle word that men shall speak, they shall give an account in the day of judgment." But it will be at once said by the greater part of mankind, "Who shall remember every idle word that men speak?" "Do we suppose that the God of all creation is engaged in keeping a record of all the 'idle words' that in the course of many thousands of years the lips of men may utter?" Alas! the physical qualities of matter will save us the trouble of investigations like these; for we have now to show that that record is kept of itself—that the very laws of matter will keep the remembrance of them for ever. There is not a word that hath been spoken—there is not a sound that hath been uttered from the very beginning of the creation, that is not preserved for eternity. The words we now speak, in a second after they are uttered, have passed away from human ears; men no longer perceive them; but the vibrations of the air by which they became aware of their existence, continue.* They surge onward and onward, not only to the very verge of our perceptible atmosphere, but they shall be heard at the very limits of creation itself. There is no act, no word, the waving of no leaf upon its stem, that doth not thus act upon and vibrate throughout all creation. What though the words now uttered may, in the course of a single second, pass beyond human ears, because those ears are not acute enough to catch those more minute vibrations; there are beings who are able to detect them long after words; and others, again, which can detect them when they have passed away from these. Some animals may perceive them long after men's ears are incapable of observing them. Insects, we have reason to think, under many circumstances, can hear sounds which have become totally inaudible to coarser organs. And there are, doubtless, beings capable of hearing every word, and of ascertaining the exact nature and quality of every vibration of the atmosphere from the very time that

that atmosphere was first wrapped around the globe. The air which we breathe is a vast library upon which the laws of matter have written, and written in characters which cannot be effaced, every word which man has spoken—every word uttered in carelessness or anger, every broken vow, every unfulfilled promise, every harsh and hasty expression ; and not only this, but that same library preserves and records for ever before the ear of the Eternal, every breathing of prayer—every word which has been uttered to bring man into the path of duty—all that has been said to assure his mind of a Creator's power, and of the love testified by a Saviour's death. And oh ! how important, how unspeakably momentous is that which is thus inscribed for ever and ever on the atmosphere above us and around us ! We have no longer any need to inquire how it is that “every idle word that men speak” shall be brought into account against them, for we perceive that every act which man hath committed is on its way now to the very extremest limits of the divine empire ; and, to go no further than the world in which we live, every word which hath been spoken is written in imperishable letters upon the vault of indestructible space. These are, indeed, awful facts ; but they are not the less facts because they are most awful and abstruse. They are facts which we shall do well, not only carefully to examine, but to lay up within our own hearts, to give us food for meditation. “Thou, God, seest me.” How tremendous is the commentary which the book of nature thus reads to us upon words like these !

And now, before the close of this lecture, we must speak somewhat concerning another aspect under which we are to regard these same circumstances. We have already seen a little of that which is conveyed to us by the laws of light; a little of that which is conveyed to us by the laws of sound. Now, we have reason to think that that which we call light, presents itself also to us under the forms of heat, magnetism, galvanism, electricity; and recent discoveries have rendered it not only possible, but probable, and almost certain, that, in accordance with the circumstances under which it does present itself, will it take one or other of these shapes. Now, if this be true, it follows that there is a simplicity in God's creation which corresponds with the simplicity of his revelation. There is recorded in the book of Nature but one act ; and, in like manner, in

the Scriptures of truth, there is but one design. It is of great importance that we should observe that unity running throughout the whole. The first chapters in the Book of God bear testimony to God's love, and that in a peculiar way. They show that when man had fallen from his own righteousness, God established an extraneous righteousness for him. And that one idea is carried on, sometimes by one means, and sometimes by another; differing, indeed, and widely differing in appearance, but all proving at last that but the same design is carried out throughout the whole of the Book of Revelation. Sometimes it comes to man by the wonders of prophecy; sometimes it comes to him by the miraculous interposition of God's wrath upon the disobedient; sometimes by miracles, whereby he interposes in favor of his own people; sometimes by the signs and symbols of the Mosaic law; sometimes, again, by a voice which speaks to the heart of his people, and which brings them to him, as it were, by a direct path; but in all these ways we find that there is but the same great design uniformly pursued—testified by all these various modes, and exhibiting itself in all these differing media, for bringing men unto himself, doing away the evil of sin, and restoring the glory and dignity of human nature. And how great must be the glory and dignity of that nature, if we only consider the power which we have of thus realizing the greatness and glory of God! The mind that is capable of taking in the vastness, even to such an extent as this, of the Creator, must be qualified for glories hereafter which we cannot well conceive here. And whatever there is which tends to show us the unity of his acts—that there is but one action carried on throughout the kingdom of nature, as there is but one action carried on throughout the kingdom of grace—tends to show us that the Lord our God is one God, that the law of the Lord our God is one law, and that the love of the Lord our God is one love; and we are led, therefore, to contemplate him as concentrating in himself all truth, and representing himself, therefore, as "the Truth, and the Life, and the Way." It shows us, in the Son of his incarnate love, all that is bright, all that is true, all that is lovely, all after which we are to aspire, all which is to be our model here, and all which we are to hope for as our model throughout eternity. This we regard to be the true, and natural,

and necessary tendency of such doctrines as those which we have now laid down. It will be necessary to return to one particular topic to which we have already alluded. The atmosphere which exists throughout and over the world is known to us to exist to a certain extent only by means of electrical appearances. We are now pretty well aware that it is by means of a current of electricity that the earth revolves upon its axis, and that this current is continually passing from north to south—not from the north to the south of this world only, but from the northward to the southward throughout the whole system—and for anything that we know to the contrary, throughout much larger systems of the same character. We are able to ascertain this, by tracing the time and place at which it first makes its appearance ; we can track that current of electricity whereby the world is thus made to turn upon its axis; and as it goes through on its passage, we can follow it from point to point. And we are able by an artificial current, created under similar circumstances, or circumstances which we consider to be similar, to turn round a globe placed as we believe the earth to be. So that we have, in the first place, the proof which is derived from artificial means—namely, from creating a current of electricity, and thereby causing a globe to revolve ; and we have also the proof derivable from the fact that our own globe does revolve, and that a current of electricity passes through it under such circumstances. Near to the globe itself the atmosphere is sufficiently dense to give the visible evidences of electric action; and this electric action presents the appearance of the Aurora Borealis, entering our globe at the north, and passing out at the south. And it is worthy of observation, that the phenomena of the Aurora Australis, as it is called, at the southern pole, are widely different from those at the northern pole, and that they respectively present precisely the appearances which would be expected from the electric current entering at the north, and passing out at the south. This is interesting to us, as revealing an additional fragment of the laws whereby God sustains his own creation, showing to us *the means* whereby he is pleased to give us the vicissitudes of day and night, and, probably, of summer and winter. And if we find the same physical laws obtaining, and the same physical agency employed in other worlds which we observe in this—if

the same power which causes our globe to revolve, walks on in its magnificent career throughout creation, dispensing the same blessings, and causing the same effects, surely we cannot suppose that *spiritual blessings* are confined to us, and that the boundless love of our Almighty Creator is not similarly manifested throughout a thousand worlds, conferring happiness on incalculable multitudes of intelligent creatures.

Such are among the facts which have been but recently made known by the researches of science. Are they not sufficient to show us, that by rightly reading the Book of Nature, we are at the same time reading the Book of God ; that by contemplating the laws of his creation under their true and proper aspect, we are obtaining some insight into the laws of his being ? And when we speak of the laws of his being, *whose will is his law*, and by whose WILL all things in heaven and earth are regulated, we can but be filled with adoring reverence that he hath been pleased to reveal to us his laws at all ; and may take up the language of the psalmist, and say, “ Oh ! how I love thy law ! It is my delight to meditate therein day and night.” In that law it is that we find the most wondrous proof of his power ; and, above all, it is in that law that we find the most marvelous manifestations of his love. We here learn much concerning the grandeur of him who hath made us—we learn more concerning our own apparent insignificance ; and again that apparent insignificance vanishes, and we see the awful dignity of our nature and position. The echo comes to us from the depths of the Divine essence into the depths of our own—to use reverently the language of the psalmist, “ Deep answereth unto deep !” The mind pauses at the awful grandeur of the revelations made to it—

— “ The soul folds its pinions in amaze,
And light comes down from the blue depths of heaven,
Clearing away the mists that frailty spreads
Over the mind’s horizon. Such the hours
When angel visitants with saints of old
Held solemn converse, and the awful voice
Of the ALL-HOLY ONE was heard by man !”

Our nature assumes a grander and more stupendous development when we consider that he who hath constituted all these laws, and

hath created all these systems, condescended to take it—that he chose to dwell in this our world—that for our sakes did he suffer the infirmities of our fallen condition—and that he hath finally called us, not to what we were before he came, not to what we were before the fall, but to reign with him forever in his own empire of light.

CHAPTER IV.

GEOLOGY.

CHRONOLOGY OF MOSES—SANCTIONED BY ALL REVELATION—PERFECTLY CLEAR—HOW FAR CONSISTENT WITH MODERN DISCOVERIES—PROGRESS OF GEOLOGY—STRATA AND THEIR PERIODS—FOSSIL REMAINS—EXTINCT ANIMALS—PAROXYSMAL THEORY—THEORY OF SIR CHARLES LYELL—STEPS OF A SCRIPTURAL GEOLOGIST—HINDOO CHRONOLOGY—CHINESE CHRONOLOGY—PREADAMITE DEATH—REST OF GOD FROM CREATION—FUNCTIONS OF CARNIVORA—TWO CREATIONS RELATED BY MOSES—OBJECT OF THE MOSAIC HISTORY—GEOLOGY YET IN ITS INFANCY—FINAL APPEAL TO REVELATION.

THE subject of the present chapter is one replete with difficulties, and of so extensive a character, that we cannot hope to present more than a few of its leading facts; to give a few hints how the subject may best be pursued, so as to make the discoveries of modern geologists tally with the account given in the book of Holy Writ.

In the first place, so far as the *chronology* of Moses is concerned (for therein lies the principal difficulty), we must either take that chronology just as we find it, or lay aside altogether our belief in the book. In other words, if we feel ourselves at liberty to reject the chronology of Moses, we may on the very same grounds reject the history; and for this simple reason, that the chronology of Moses is so perfectly clear that it is absolutely impossible to misunderstand it, the apparent discrepancies are so accurately accounted for, and the labors of various chronologists have been applied to them with so much successful research, that there remains no other ground for objection than this, namely, that Moses was not inspired, and that consequently the authority of Moses is not to be received as giving to us the Divine Word.

We are, then, to choose between these two things. Either we must take the book of Moses, with its chronology, as we find it,

rectifying that chronology in accordance with the system on which it is written, or admit that Moses has no right to assume a divine authority, and give up all the support and sanction which Christianity derives from his works. Now, we cannot for a moment doubt that the writings of the Jewish lawgiver *are* of divine authority. We have already seen that they are so received by the Jews, who were well able to distinguish the divine from the human; and they have been confirmed by the authority of Christ our Lord. But, at the same time we are not at liberty to deny facts, especially when presented by those whose judgment we cannot dispute, and who have no other motive in the investigation of them than that of arriving at the truth. It will be, therefore, a great support to us in putting together the grounds of our Christian faith, if we are able to show that the discoveries of good and wise men, men having no other object than the promotion of science and the investigation of truth, are not contrary to but do rather corroborate and support the records of Moses. Then we shall have the authority both of human science and of God's inspiration to the same fact, and shall find one additional argument in support of that great theory, that truth is ever the same, that it will ever present to us the same facts, and lead us in the same direction.

When men first began, in the light of modern science, to investigate the nature of the globe, they saw that according to the appearances of its component parts a much longer period must have elapsed for the settling down or accommodating of certain strata in the earth than that given by the ordinary modes of interpreting the records of Moses. For if, as it was generally understood, the days in which the works of creation were finished were six days equal in length to our own, and at the expiration of that period men began to live just in the same manner and according to the same laws as they do now, then, making a small allowance for the time during which man remained in a state of innocence, it might be said that rather more than six thousand years had elapsed since God had called all things out of nothing by "the Word of his power," and made the heavens and the earth, and all the host of them. It was soon perceived that such a period of time was altogether insufficient to account for the phenomena of the terraqueous globe; there are single strata which

must have taken far more than those six thousand years for their formation, and what can be said to the discoveries of astronomy which have been already pointed out relative to worlds and systems, the light from which must have taken at least two hundred millions of years before it could have reached our planet. So that however great the space of time occupied by the deposition of the strata in the body of the earth, it sinks into positive insignificance when compared with those enormous periods with which astronomy makes us familiar, and which come to us on still better authority, because capable of more mathematical proof, than that on which geological facts rest.¹

¹ For these reasons many have rejected much of astronomy, and nearly all of geology; and they have been a little urged towards this extreme course by the ill use made by some infidel writers of certain geological and astronomical facts. Dr. Harris, in his "Pre-Adamite Earth," thus speaks on the use of theories:—

"There is a wide interval between the extreme which makes everything of a principle, and that which seeks security from it by abandoning the principle altogether. As surely as the mind is one the truth to which the mind is preconfigured is one. On this ground it is that we argue from the known to the unknown; approach a subject of inquiry under the guidance of an antecedent probability as to what we shall find in it; and employ analogy and hypothesis as instruments of scientific discovery. 'How,' inquires Plato, 'can you expect to find unless you have a general idea of what you seek?' 'The mind,' says Lord Bacon, 'must bring to every experiment a "precogitation," or antecedent idea, as the ground of that "prudens quæstio,"' which he pronounces to be the prior half of the knowledge sought—'dimidium scientiæ.' Indeed, is not the Novum Organum itself of hypothetical origin? 'When Newton said, "Hypotheses non fingo," he did not mean that he deprived himself of the facilities of investigation afforded by assuming, in the first instance, what he hoped ultimately to be able to prove. Without such assumptions science could never have attained the present state; they are necessary steps in the progress to something more certain; and nearly everything which is now theory was once hypothesis. Even in purely experimental science some inducement is necessary for trying one experiment rather than another.' These hypotheses, as the language implies, are only provisional. They must be of a nature to admit of verification; and be actually subjected to a test which shall confirm or explode them. In the same provisional manner might principles derived from the domain of revealed theology be advantageously carried into the province of nature. There is a true deductive method in

Here, then, we find ourselves upon the horns of a dilemma. We find given, in a manner that cannot be misunderstood, and which we cannot deny, a certain series of events: we find, on the other hand, that according to the ordinary mode of interpreting the records of Moses, those records give us a history not only discordant with, but contradictory thereto. It is as though we found somewhat in Scripture denying the fact of man's mortality, telling us that two and two do not make four, or something equally contrary to what we know to be the existing order of nature. There remains, therefore, but one mode of reconciling the discrepancies, and of obviating the difficulty, namely, to remember that a man whose mind was inspired, though he was not commissioned to reveal all that could be possibly told concerning the formation of the world, certainly was not commissioned to say anything contrary to the fact, nor could it be believed for a moment that he did so; and we must, therefore, lay our account that we have erred in our interpretation of the words of Moses, and that if they be carefully and closely investigated, they will be discovered to contain nothing contrary to any truth either now known or at any future time to be established by the researches of scientific students.

When, therefore, the book of Genesis was again examined with a view to find out where this discrepancy existed, and in what respect it had been misunderstood, it was very speedily observed that there appeared to be two distinct periods of time, one pointed out in the words, "In the beginning," and another in the six days in which the works of creation are said to have been finished. For, as it is said, "In the beginning God created the heavens and the earth," it might be believed, that at some period vastly anterior to that from which we generally date the creation, God called the *materials* out of which the world was formed into existence—that during, perad-

science as well as a false; and there is a right method of employing theological principles in philosophy as well as a wrong. Everything depends on the manner in which they are employed. The inductive conclusion must be kept distinct from the speculative assumption. However fruitful the deductive principle may be, it can be used only for suggestion, not for demonstration; the *proof* of the view suggested must be of the same nature with that of the subject investigated or discussed."

venture, many thousands of centuries, this globe, formed thus in a chaotic state, was gradually depositing its strata, and settling itself so as to take the form in which we now find it, and that when this primary work of creation was accomplished, and the earth had taken somewhat of the aspect under which we at present see it, God then peopled it with those beings which we find therein, and prepared it for the use of man.¹

¹ One more extract from Dr. Harris' book we will make here, and we select it as much for its beauty as for its truth.

"Now revelation and science harmonize with reason, and are decisive on the subject, that, as far as *the visible universe* is concerned, the formation of its material preceded the formation of everything else. Turning first to the inspired record to ascertain the origin of things as they now are, we learn of our earth, that it assumed its *present* state a few thousands of years ago, in consequence of a creative process, or of a series of creative acts concluded with the creation of man, which extended through a period of six ordinary or natural days. Possessed of this fact respecting the date of man's introduction on the earth, we proceed to examine the globe itself. And here we find that the mere shell of the earth takes us back through an unknown series of ages, in which creation appears to have followed creation at the distance of mighty intervals between. But though in the progress of our inquiries we soon find that we have cleared the bounds of *historic* time, and are moving far back among the periods of an unmeasured and immeasurable antiquity, the geologist can demonstrate that the crust of the earth has a *natural* history. That he cannot determine the *chronology* of its successive strata is quite immaterial. We only ask him to prove the *order* of their position, from the newest deposit to the lowest step of the series; and this he can do. For nature itself—by a force calculable only by the God of nature—lifting up in places the whole of the mighty series in a slanting, ladder-like direction to the surface, has revealed to him the order in which they were originally laid, and invites him to descend step by step to its awful foundations. Let us descend with him, and traverse an ideal section of a portion of the earth's crust. Quitting the living surface of the green earth, and entering on our downward path, our first step may take us below the dust of Adam, and beyond the limits of recorded time. From the moment we leave the mere surface-soil, and touch even the nearest of the *tertiary* beds, all traces of human remains disappear, so that, let our grave be as shallow as it may, in even the latest stratified bed, we have to make it in the dust of a departed world. Formation now follows formation, composed chiefly of sand, and clay, and lime, and presenting a thickness of more than a thousand feet each. As we descend through these, one of the most sublime fictions of mythology becomes sober

But although this appeared at first to afford an easy solution of the difficulty, and to enable philosophers to give many ages, and thousands of ages, or millions of ages if it should be requisite, for the formation of the globe itself, it was soon found that it did not

truth, for at our every step an age flies past. We find ourselves on a road where the lapse of duration is marked—not by the succession of seasons and years—but by the slow excavation, by water, of deep valleys in rock marble; by the return of a continent to the bosom of an ocean in which ages before it had been slowly formed; or by the departure of one world and the formation of another. And, accordingly, if our first step took us below the line which is consecrated by human dust, we have to take but a few steps more, before we begin to find that the fossil remains of all those forms of animal life with which we are most familiar, are diminishing, and that their places are gradually supplied by strange and yet stranger forms; till, in the last fossiliferous formation of this division, traces of existing species become extremely rare, and extinct species everywhere predominate. The *secondary* rocks receive us as into a new fossiliferous world, or into a new series of worlds. Taking the chalk formation as the first member of this series, we find a stratification upwards of a thousand feet thick. Who shall compute the tracts of time necessary for its slow sedimentary deposition! So vast was it, and so widely different were its physical conditions from those which followed, that only one trace of animal species still living is to be found in it. Crowded as it is with conchological remains, for example, not a shell of one of all the seven thousand existing species is discoverable. Types of organic life, before unknown, arrest our attention, and prepare us for still more surprising forms. Descending to the system next in order—the oolitic—with its many subdivisions, and its thickness of about half a mile, we recognize new proofs of the dateless antiquity of the earth. For, enormous as this bed is, it was obviously formed by deposition from sea and river water. And so gradual and tranquil was the operation that, in some places, the organic remains of the successive strata are arranged with a shelf-like regularity, reminding us of the well ordered cabinet of a naturalist. Here, too, the last trace of animal species still living has vanished. Even this link has gone. We have reached a point when the earth was in the possession of the gigantic forms of Saurian reptiles—monsters more appalling than the poet's fancy ever feigned; and these are their catacombs. Descending through the later red sandstone and saliferous marls of two thousand feet in thickness, and which exhibit, in their very variegated strata, a succession of numerous physical changes, our subterranean path brings us to the carboniferous system, or coal formations. These coal strata, many thousands of feet thick, consist entirely of the spoils of successive ancient vegetable worlds. But in the rank jungles

entirely meet the exigencies of the case; for as philosophers investigated the strata, which must have taken so many centuries to become what they were, they discovered also in those strata the remains of extinct animals; and those in such vast quantities, and under such very peculiar circumstances, as to lead them to believe that one class of animals had existed at one time, that another class at another period of the world had succeeded to them, and another at a still subsequent era to them, presenting various forms of organic life more or less perfect as they were more or less advanced in the annals of creation. And thus it became needful to extend this long duration of time, not only to the age during which these strata were actually being formed, but *after* that era and when the earth was qualified to be the abode of innumerable animals; and this must have gone on age after age, during which those depositions of now extinct animals were made where at this present time we find their remains. These facts required, first, a vast space of time *before* the work of the six days, and then long subsequent periods during which particular kinds of animals should, as it were, have the whole globe to themselves. It was, therefore, not sufficient to find a long space of time anterior, but the days themselves must be by some process enabled to reach this new condition and to give place for this new discovery. And fortunately for those who were theorizing upon the subject, there was a passage found which seemed exceedingly well adapted for their purpose; that "one day was with the Lord as a thousand years, and a thousand years as one day:" and as, moreover, there existed a very ancient tradition that it took six thousand years to create the world, so they declared that those days of creation were periods of a thousand years, and that each

and luxuriant wildernesses which are here accumulated and compressed, we recognize no plant of any existing species. Here, too, we have passed below the last trace of reptile life. The speaking foot-prints impressed on the preceding rocks are absent here. Nor is there a single convincing indication that these primeval forests ever echoed to the voice of birds. But between these strata beds of limestone of enormous thickness are interposed; each proclaiming the prolonged existence and final extinction of a creation. For these limestone beds are not so much the charnel-houses of fossil animals as the remains of the animals themselves."

day, therefore, might be fairly reckoned long enough for the work done in it. And they added, there was another reason why this interpretation might be fixed upon it, in that we are not told of the creation of the sun and the moon until *the fourth day*; and consequently, as the revolution of the earth around her axis, presenting alternately one side and the other to the sun, causes the day and the night, there could previously to the existence of the sun, be no such measure of day and night as we now have, and that, therefore, the days might be extended to any length that the circumstances of the case required—there was no necessity that there should be periods of twenty-four hours, or even of twenty-four thousand years, if so long a period was needful, in order to accomplish all that which was done therein.¹

But even then, there were difficulties found in the way; for if the earth were caused to revolve on her axis only on the fourth day, or if, on the fourth day only, the sun and the moon were called into existence, while the world in which we live, a small and apparently insignificant part of the system, was created on the first, an argument arises which becomes the greater the more we contemplate it, against the truth of the records of Moses, which neither astronomy nor geology can help us to overcome. There was an *a priori* probability that the more important parts of the system would be created first, and it was absolutely impossible to believe that that which is of itself so small and dependent could be first created, and that upon which the whole depends, not until a considerable period afterwards, a period increasing in length, and consequently increasing the difficulties of the case, in proportion as the earlier days are lengthened out to meet the exigencies of another theory. It was soon, therefore, found necessary to give up this notion also, and it was next contended that though these periods, called days, might be theoretically lengthened out for the purpose of any hypothetical transaction, some other period must be found to admit the sun, the

¹ At first it was attempted to account for all these animal remains by the theory that they were the bones of animals destroyed by the flood; but many reasons were soon adduced to overthrow this hypothesis, and especially that very few now existing were found among them.

centre of the system, to take its proper place in creation; a period, corresponding with that at which the world was formed, coeval with it in point of time, or if there were any difference, it demanded that the most important portion of the system, and that upon which the world, and not the world only, but other globes depended, should be first called into existence.

These were a part, and but a small part of the difficulties, by which those who attempted in earlier days to reconcile geological and astronomical discoveries with the Mosaic narrative were met when they addressed themselves to their task. But it must be distinctly understood, that *apparently* insuperable as some of these difficulties are, we by no means give them up; and this for two reasons. First, we cannot believe that the records of Moses are positively inspired, without at the same time believing that they must necessarily be true. Next, we note, that the wisest of those who have yet made geology their study, have confined themselves to the collecting of facts, and have abstained from *largely* theorizing upon their discoveries. Indeed, one of the lights of the science in the present day has declared, (a declaration formed on careful investigation,) that geology being as yet in its infancy, it is absolutely impossible for us to compare it with that which is perfectly matured. When we have geology in the same condition as revelation, when we have *all* the facts laid before us and can deduce some accurate and perfect theory therefrom, then it will be right for us to take the theory and the facts together, the entire system of the one, and compare it with the entire system of the other, and then we shall be somewhat more competent to pronounce whether they coincide or not. But to compare that which is revealed by the wisdom of God with that which is only half discovered by the wisdom of man, is evidently putting this latter to a test to which it ought not to be subjected; placing it in a position in which, even were man far wiser and far more able to investigate the truth than he is, it would still be at an immeasurable disadvantage. It is, consequently, equally unfair to the philosopher and to the believer, thus to place the perfect and the imperfect in comparison, and to attempt to extract a coincidence when the materials from which the coincidence is to be extracted are not fully ascertained.

But yet, while we claim this as a ground of reserve, and therefore protest against any attempt either to overthrow the one or to throw discredit on the other, because *we* cannot make them coincide (for we must be certain that whatever God declares by his works he will not contradict by his word), we perceive, that in proportion as we make further researches on the one hand, and in proportion, on the other, as we more carefully investigate the inspired records, the difficulties perceptibly diminish, and in such a ratio as to give us hope, that before very long we shall be able thoroughly to understand how that the words of Moses are giving us the *absolute and literal truth*, and that *if rightly understood* they are, and will be found to be, in coincidence with all that the wisest of men have ever by means of scientific research discovered for themselves.

But there is one theory so remarkable in its character, that it is impossible to leave it without notice, more especially as it has at least as strong grounds to support it as any of those which we have already noticed, and at the same time it proceeds from a class of writers, who set out with the determination that whatever else gave way, they would, on no account, give up the authority of Moses. They entertained the theory that vast periods of time have elapsed during which the world was *not* inhabited by our present race of men—that many thousands of years must have been occupied, by the gradual dispositions of those strata which we now find—that various classes of animals passed away series by series and just as we find them, and that consequently, instead of taking the six thousand years more or less, we must be content to take with the astronomer and with the geologist, thousands and millions and perhaps hundreds of millions of years for the work of creation. While they admit that the facts of science require all this, they go on to say that they see no inconsistency at all between this theory and the circumstances related by Moses; and while we take every advantage of the notion, that the words “In the beginning God created the heavens and the earth,” may be taken by themselves, and that they give us a long period of time concerning which nothing is said, and during which the Almighty may have been carrying on his work; yet, that this not being sufficient for the purpose of *any* theory, and not holding out with regard to the works of creation themselves sub-

sequently mentioned, we must understand that there are *two distinct periods of creation* spoken of in the *first* and *second* chapters of Genesis. The history of the first period commences with the first chapter, "In the beginning God created the heavens and the earth," and goes on through the whole work of creation in the six days, and at last concludes with the words, "and God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." In this we find the narrative of the creation of man. On the sixth day "God created man in his own image, in the image of God created he him; male and female created he them." Furthermore, we may believe that they did increase and multiply according to God's command. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Then, subsequently, we find *another* history of creation beginning with these words, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." This is not consistent with the ordinary mode of interpreting the previous part; for "there was not a man to till the earth," whereas in the previous narrative, we have not only been told of the creation of man, but have also of the command given to him to "be fruitful and multiply." In the preceding part, moreover, we have the history of the creation of the sun and the moon, under circumstances presenting very great difficulty of comprehension, whereas reading that entirely as a prior creation and with which now we have nothing at all to do, we may argue that if the words which we have just read commence the history of an entirely new creation, in which we ourselves *have* a part, then the difficulties which have hitherto been found insuperable are all removed; for a space of time extending to *any* length which the circumstances of the case require, is already given for the previous stages in which the world existed, and also for previous races of men. And it is to be observed, that this theory

is corroborated by all ancient traditions, and that besides this there are many dependent circumstances which are perfectly consistent with the condition in which mankind at present are, and as inconsistent with any other. The astronomical objections at once vanish—for the periods required are given under the history of former creations; the formation of the sun and the moon, and the season at which it took place, have no more anything to do in the way of objection; but all here being prepared, as we find it for the existence of man, and yet at the same time hints being given to us of a previous creation, the fact of science on the one hand, and the declarations of revealed truth on the other, may be shown to tend to the same point. Moses tells us of an earlier creation in the narrative of the six days; the investigations of science point to what was done in those periods, under whatever head we may class them, and whatever length of time we may assign to them. And we proceed, therefore, to take up the work of creation in its *present* state, when God created our forefather, and placed him in the garden of Paradise.¹

¹ This subject is treated at great length and with much learning by the Rev. Wm. H. Tucker, Fellow of King's College, Cambridge, in his "Scriptural Studies."

Dr. Townsend, of Durham, who supports the older hypothesis, observes—"I premise only, that I adhere throughout to the strict letter of the Mosaic account.

"1. First, then, I would account for the formation of the unstratified and granitic rocks, which form the substratum, or mass below the strata, by assigning to their creation the first expression in Genesis: 'In the beginning God created the substance of the earth.'

"2. The formation of the numerous strata between the unstratified rocks and the present superficies of the earth, I would assign to some indefinite period between the creation of the unstratified rocks, and the time when the earth, after many changes and transformations of the strata, was covered with the waters of the great deep, and when the dry land was invisible and unprepared for the use of man. I would assign to this interval whatever space of time might be necessary for the creations, destructions, and changes of the numerous animals and plants which are discoverable in those strata; and which are, as it were, only the successive vestures of the granite folded up and laid aside.

"3. I would assign to the six days' creation, to the Noachic deluge, and

Without contending at present for the *entire* truth of this theory, there are many things in favor of it. Those who have given an attentive examination to the first and second chapters of Genesis will see (and this is a matter of great importance to remember), that if the "six days" specified in the first chapter are the *whole* of the days of creation, so that in the course of these six days God created *all* that he had to create and make, and rested therefrom, then there is a marvelous omission, only to be supplied by the subsequent account; for we find *afterwards* God declaring it "not good for man to be alone;" taking from Adam a rib, making of it a woman, and bringing her unto the man, thus making human nature in Adam complete, and finishing the work of creation, by enabling him whom he had created in his own image to "be fruitful and multiply, and replenish the earth, and subdue it." This made no part of the "six days" of creation, but took place subsequently thereto—a coincidence with the theory to which we have just alluded, very striking—and which shows the hypothesis to be perfectly compatible with the Mosaic narrative, and that in fact the inconsistency exists only in our own misconception.

It cannot fail to strike the reader that the creation of Eve took place to satisfy an *ascertained* want. Adam had made himself acquainted with the inferior creatures, had given them names suggestive of their natures and qualities—"but for Adam there was not found an help meet for him"—and *then* it was that "God caused a deep sleep to fall upon Adam, and he slept, and He took one of his ribs and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman, and brought her unto the man." It would naturally take some considerable time for "all the beasts of the field and every fowl of the air" to be brought to Adam to receive from him their names, and during this time Eve was uncreated. The Jewish rabbis are so fully impressed with this fact, that in their traditions they greatly amplify the divine record, and state, with many particulars, that Adam

with Mr. Lyell, to causes now in operation, the breakings up, the convulsions, the changes in the strata, together with the various appearances in the outermost crust of the globe, which are presented to common observation."

sought relief from his loneliness in the society of all the creatures in turn, but found none qualified to be his companion.

And here we may pause, and recapitulate the steps taken by the Scriptural geologist. He began by believing that God created matter, and framed it into the present visible universe in six periods of twenty-four hours each. As he went on, he saw evidences that the hand of creation must have been at work long before the era thus assigned to the world, and he took the first step towards a right understanding of the Mosaic records.

HE ACQUIESCED IN THE FACT OF A LONG ANTERIOR PERIOD INDICATED BY THE WORDS, "IN THE BEGINNING."

He proceeded in his studies, the evidences of animal life accumulated around him, and proofs began to multiply that *these remains* of organic matter had been in existence ages before the hitherto prescribed period. The works of the six days required centuries upon centuries. Our investigator took the second step.

HE ALLOWED A THOUSAND YEARS FOR EACH ONE OF THE DAYS OF CREATION, *in addition to the anterior period.*

He continued his researches. It became clear that many of the creatures whose existence was now revealed could not have been cotemporaneous with man, but must be referred to a much earlier era ; yet they perished by myriads before the world was fit to be a residence for man. It was needful to take a third step.

DEATH WAS RECOGNIZED AS A CONDITION OF EXISTENCE, INDEPENDENTLY OF MAN'S TRANSGRESSION !

The progress of examination went on. Mountains were upheaved, vast table-lands raised, coral-reefs established themselves, and the fossilization of *modern* shells, molluses, and other animals went on *under the very notice of man*, and our observer had to make a fourth and vast stride. He had to recognize that

ALL THAT HAD BEEN DONE DURING THE INCALCULABLE AGES OF THE PAST WAS BEING DONE NOW !

Agreeing in the truth that all the ancient causes are still at work, he became able to appreciate the time occupied by them in their work, and rejecting the days of a thousand years as altogether inadequate, he called to remembrance that there was only traditional evidence for that interpretation, and lengthened out the days

of creation into myriads of centuries. The fifth step was, then, to admit that

THE DAYS OF THE CREATION WERE PERIODS IN THE DIVINE ECONOMY ALTOGETHER UNDEFINED BY INSPIRATION, AND PERHAPS UNDEFINABLE BY MAN.

Thus far the difficulties of the believer appeared to be in a fair way of being removed. Geology, astronomy, and the Mosaic history seemed verging to a point; but there were yet obstacles. The creation first of light, and afterwards of the sun, the priority of the moon to the stars, and certain other apparent inconsistencies of the like nature, had been explained—when, by a collateral illumination from the torch of tradition, the greatest of what remained disappeared at once.

It was hinted that the Mosaic account was, *if understood in the ordinary way*, inconsistent, not only with stars and strata, plants and planets, *but with itself also*; that the first and second chapters of Genesis contradicted each other! Neologists stepped in to finish the work which, as they imagined, geologists had begun; and we were gravely told, with a strange mixture of truth and error, that the books of Moses were not only uninspired, but incorrect, *for* that they were a series of independent documents which the Jewish law-giver had connected together; that the first chapter of Genesis was the work of one author, and the second of another; and that similar differences ran throughout the Pentateuch. These were divided into the Elohic and the Jehovic writings, and it was therefore attempted to class them with the Shasters and the Puranas, the Edda and the Voluspa. Infidelity lifted up its head, geology was absurdly condemned as “a profane and vain babbling,” and a book was written to prove Professor Sedgwick to be Antichrist!

Certain Jewish traditions, however, while scientific affairs were in this state, struck the notice of Scriptural inquirers. It appeared that some new interpretation *must* be given to the first two chapters of the Bible, or they would need no geological aid for German rationalists to overthrow them.

The six days of creation were found *not* to contain the *whole work*; the *subsequent* creation of woman, and the different order observed in the second chapter from that given in the first, together with de-

ductions from the opinions of some learned rabbis on the subject, led to the conclusion that

MOSES SPOKE OF TWO CREATIONS, AND THAT THE WORK OF THE SIX DAYS WAS BUT IN A SMALL DEGREE THAT BY WHICH WE ARE NOW SURROUNDED !

But while these discoveries were being made, or these conclusions arrived at, other theories were in the course of formation, and the biblical student caught up each in his turn, and endeavored to make it tally with the books of Moses. One school of geologists taught a succession of violent convulsions, during which stupendous changes took place in the condition of the globe—and then a period of comparative calm, marked by the springing up of a new flora and fauna, or in other words, a new creation of plants and animals.

The Scriptural inquirer found nothing in this contrary to the Mosaic records—nor, in fact, is there—referring still the “*six days*” to an indefinitely early period, and the “beginning” to an era yet more distant : he accepted the last convulsion as clearing away the debris of a former race, and preparing the globe for that which we now behold. But another school, at the head of which is Sir Charles Lyell, enunciated a widely different doctrine, and contended that the earth had *never* undergone such sudden and violent changes—that the agencies *now* at work were quite sufficient to account for all geological phenomena, without supposing the paroxysmal or convulsionary revolutions claimed by the first named class of philosophers. If these be right, a system of fauna and flora have died out *at once*, but have been slowly changed during the course of perhaps millions of years ; one species becoming extinct, another, once rare, becoming common ; structural changes taking place in the course of many generations, until the world and its inhabitants became what we now see them. Many facts are adduced in favor of this theory, and the general balance of probabilities appears to confirm it. A very able geologist observes :—

“The evil, in all theories, against which we have most need of guarding, is that of so exaggerating particular facts, and so straining local circumstances, that they first overbear, and then take the place of general laws, and even universal principles. In our geological observations, we should ever bear in mind that we cannot rightly

understand local appearances by regarding them merely as local and isolated phenomena. The laws which operate in one place are in harmony with the laws which operate, at the same time, in all other places : strata belong to those masses which form mountain ranges ; these last to continents ; continents to the world ; and the world is subject to those laws which astronomy has revealed as governing all matter within the bounds of the solar system. We may not, in order to help out an hypothesis, lift mountains, and sink continents, and change climates, at pleasure : these are all under fixed laws—generally laws of order ; and, where disorder seems to come in, it will be found that there is compensation elsewhere, and that this equipoise preserves order, on the large scale, and virtually, even in those instances in which it appeared at first sight to be violated."

Sir Charles Lyell and his followers have certainly closely adhered to these philosophical principles. But now, supposing their geology to be true, comes the, to us, most important question, What bearing it has upon theology ? Some ordinary interpretations of the Pentateuch *must* be given up, for here is *no blank* presented to us for a new creation at the Adamic period, no cessation in the continuous exercise of the creative energy. But is this necessary ? We answer, Most decidedly not. These were the works of the six days—all that were adapted for the earth under the dominion of its new sovereign ; these were the additions made to render it perfect and complete at this very era. The continued exercise of the Creator's power had furnished the planet with fitting inhabitants ; and behold, "it was very good !"

We shall by-and-by investigate some of the theories which have been advanced about pre-adamite men ; but to us, clearly, the most important era is that which witnessed the creation of the present human race. To this Moses more particularly directs his attention ; nor is there anything inconsistent in supposing that the *Paradisaic* creation stood apart, and *alone* forms the subject of the *second* Mosaic narrative.

Another difficulty, which is after all a merely nominal one, but which has disturbed the minds of some Christians, may be expressed thus :—If the causes which produced all geological phenomena, including those of palaeontology, be at work now *as much as they ever*

were, what can be the meaning of the institution of a sabbath? or of God resting from his works? How can the WORK and the WORD be reconciled here? If the reader will refer to the first chapter, he will find this question answered by anticipation. Strictly speaking, the CREATIVE POWER rested after "breathing into the nostrils of man the breath of life." God has doubtless MADE many things since, but CREATION properly so called ceased then, and the Sabbath was given to be a type of that endless rest which pertaineth to the people of God.

One more observation, and this summary shall be concluded. Death is stated in the Scripture to have been brought on man, by man's own transgression. The geologist finds death in the world myriads of ages before the epoch assigned to Adam. Are these two statements contradictory? Not unless the theologian is prepared to show that Scripture contends for the death of *brutes* being caused by the sin of Adam. Setting aside altogether the facts of palaeontology, and supposing that a fossil remain had never been discovered, there is still evidence that man's body was created mortal, and was to have been *supernaturally* maintained in immortality. Pre-adamite death, therefore, so far from impugning the veracity of Moses, furnishes one of the strongest arguments in favor of his correctness.

The vast periods required by astronomers as well as geologists have been proved to be perfectly reconcilable with revealed truth; but there are not a few difficulties thrown in our way by historical chronology; for while we have the chronology of Moses perfectly clear and intelligible—so intelligible, as we have already said, that we must either accept the chronology or deny the authority of the book—still we know that there are many oriental systems of chronology which appear to have been calculated with great accuracy, and to have been very closely and scientifically investigated, which, while they tally in many important points with that of Moses, do not in all. For instance, there is the Hindoo chronology, which results from astronomical observations, made by men far more competent to decide than any of the Hindoos of the present time, insomuch so that these moderns cannot understand or verify them. These observations trace up astronomical phenomena

to a far remoter period than that assigned by Moses to the creation of the world. But then this may be accounted for by what are called back reckonings ; for where they speak of an eclipse of the sun, for instance, taking place at a particular period, and that period more distant than the creation of the world according to the Mosaic account, then if we carefully compute the position of the heavenly bodies at that period, provided that they had been in existence, or that the present race of men had been in existence to observe them, we shall find that that eclipse would certainly have taken place. But if we refuse to admit this chronology, and take that of Moses, as we do, we presume that whatever has been done by human ingenuity has been done by the descendants of Adam, and that consequently those computations must have been made in the way that we ourselves have verified them, by calculating what would have been the position of the heavenly bodies at the time when an eclipse or other celestial phenomenon is said to have taken place.¹

And to a certain extent the same is the case with regard to the Chinese chronology. This extends many thousand years beyond that of Moses ; and, indeed, reckons the foundation of the Chinese empire to be far more ancient than Moses (as commonly interpreted makes the world itself. We allude to these things at present only to show the great idea that men have had of antiquity, and how they have been pleased to go back to far greater distances than that which the inspired Word of God assigns to the present race. There were traditions (and we must not lose sight of that *whole*, of which tradition is only a part,) existing, probably, among the antediluvians themselves, and certainly very shortly after the flood, concerning races of men in existence before Adam, so that we may believe there is ground for that theory which we have laid before the reader

¹ In Mr. Godfrey Higgins's learned but eccentric work on the British Druids, will be found an attempt to overthrow the chronology of Moses, by means of Hindoo and Egyptian chronology ; and the book may be consulted with advantage by the *advanced* student, if it be only for the purpose of seeing how science has been unfairly pressed into the cause of infidelity. The book is now almost forgotten, but it exhibits powers and erudition which, had they been used in a philosophical, and therefore a religious spirit, would have won an immortality for its author.

in this chapter ; and if it shall be found that many of the difficulties which science *apparently* presents in the way of the reception of divine truth are thereby obviated, it is then so far satisfactory—that if we can find out *one* way in which to reconcile the WORD in revelation and the WORK in creation, the wisdom of God may, doubtless, point out many others. The time is not spent in vain—there is probably, at all events, *some* truth in the theory thus enunciated, and it is unquestionably deserving of our most serious consideration.

But every geological difficulty does not amount to a mere question of time; and it may be said, “If there *were* races of men existing, not a few, but many in succession, so as to give us some reason for believing in those hundreds of millions of years concerning which we spoke when calculating astronomical distances, what became of them ? If they were created for the glory of God, did they live to his glory, or were they, like ourselves, subject to sin and infirmity?” We reply that, concerning this subject, at all events,asmuch as the very existence of such races must be conjectural with us, and dependent upon our interpretation of the first chapters Genesis, we certainly have no right to venture even a theory. At thus much we may observe, that no relics of them have come down to our time. We refer to certain stages of creation, the vast quantity of fossil remains which have reached us, and which have so interestingly occupied the attention of philosophers. We find no remains of *men* handed down together with these ; and if we have every reason to believe that had men existed at that time and been subject to death, their fossil remains would have followed the same rule with others, and that we should have found the skeletons of human beings in the same condition that we find the remains of birds, and beasts, and fishes, and insects, and reptiles—then we may, perhaps, be permitted either to infer that men did *not* exist, or that *if* they did exist, they were not subject to the same fate, and this for the very simple reason, that we have none of their relics remaining. They may have been transported to other worlds, if such there were ; they may have been in a state of probation for a time, and when that state of probation had been fulfilled, they may have been removed to a station nearer to the Almighty’s throne.

We may have many ways of interpreting and accounting for their non-appearance, but no revelation at all concerning them, not even of their very existence, unless we understand the first chapter of the Book of Genesis to refer thereto.

But there is one fact which is very important. We are accustomed to consider that, as death came into the world by the sin of man, and as death "passed upon all men, for that all have sinned," there would have been no death throughout creation had not man sinned. And there *has* been a theory derived therefrom, that animals have souls, and that eternity of being has been given to them, inasmuch as had it not been for the sin of man, death would not have entered into the world, and, therefore, those inferior animals who now suffer the pain of death may be said to suffer that penalty through man's transgression; and since through man's transgression they are sharers in man's fate, it is but reasonable, in accordance with what we know of the bounty of God, to suppose that they also shall have some share given to them of man's happiness hereafter. This, however, appears to be altogether overthrown by the discoveries to which we have referred; for we see that there have been existing, not here an animal, and there a bird, and there a reptile, but whole crowds and nations of these beings subjected to death. Death swept them away by thousands, and tens of thousands; and it is clear, therefore, that death existed in the world long before the period of *Adam's* existence, and, consequently, could not have been introduced among the *inferior* orders as the result of *Adam's* transgression.¹

¹ Dr. Buckland, in his work on Geology, endeavors to show, and not without considerable success, that death, and even violent death, was far from being an unmixed evil to the inferior animals. Speaking of the carnivorous races, both of beasts and fishes, he observes:—

"Besides the desirable relief of speedy death on the approach of debility or age, the carnivora confer a further benefit on the species which form their prey, as they control their excessive increase by the destruction of many individuals in youth and health. Without this salutary check, each species would soon multiply to an extent exceeding in a fatal degree their supply of food, and the whole class of herbivora would ever be so nearly on the verge of starvation that multitudes would daily be consigned to lingering and painful death by famine. All these evils are superseded by the establishment of

If we are to take these as facts (and it is impossible for us to deny them), we must believe that death is a *condition of creation* with which the sin of Adam had nothing to do. This may lead us to still further deductions concerning the place which the inferior animals occupy in the divine economy. It may lead us also, especially taken in connection with the singular fact, that no human

a controlling power in the carnivora ; by their agency the numbers of each species are maintained in due proportion to one another—the sick, the lame, the aged, and the supernumeraries, are consigned to speedy death ; and while each suffering individual is soon relieved from pain, it contributes its enfeebled carcass to the support of its carnivorous benefactor, and leaves more room for the comfortable existence of the healthy survivors of its own species.

"The same police of nature which is thus beneficial to the great family of the inhabitants of the land, is established with equal advantage among the tenants of the sea. Of these, also, there is one large division that lives on vegetables, and supplies the basis of food to the other division that is carnivorous. Here, again, we see that, in the absence of carnivora, the uncontrolled herbivora would multiply indefinitely, until the lack of food brought them also to the verge of starvation, and the sea would be crowded with creatures under the endurance of universal pain from hunger, while death by famine would be the termination of ill-fed and miserable lives.

"The appointment of death by the agency of carnivora, as the ordinary termination of animal existence, appears, therefore, in its main results to be a dispensation of benevolence ; it deducts much from the aggregate amount of the pain of universal death. It abridges and almost annihilates throughout the brute creation the misery of disease and accidental injuries and lingering decay, and imposes such salutary restraint upon excessive increase of numbers, that the supply of food maintains perpetually a due ratio to the demand.

"The result is, that the surface of the land and the depths of the sea, are ever crowded with myriads of animated beings, the pleasures of whose life are co-extensive with its duration, and which, throughout the little day of existence that is allotted to them, fulfil with joy the functions for which they were created. Life to each individual is a scene of continued feasting in a region of plenty ; and when unexpected death arrests its course, it repays with small interest the large debt which it has contracted to the common fund of animal nutrition, from whence the materials of its body have been derived. Thus the great drama of universal life is perpetually sustained ; and though the individual actors undergo continual change, the same parts are filled by another and another generation, renewing the face of the earth and the bosom of the deep with endless successions of life and happiness."—Buckland.

remains have been discovered among the fossils of the lower animals, to arrive, by parity of reasoning, at some conclusion concerning that state in which, if there *have* been men existing before, those men may have been placed. They *may* have been transplanted and translated, as some have since been; so that, without tasting of death, they may have been removed to the presence of the Lord. And, indeed, may it not have been with the intent of familiarizing our minds with something like this, that we have those *two* instances which we do find, of men who have passed away from this world without suffering the pains of death? “Enoch walked with God: and he was not; for God took him.” And the very manner of Elijah’s translation is circumstantially given. The horses and chariot of fire which carried him away from the vision of men, took him likewise, without passing through death, to the presence of the Lord. If, then, these men passed away under such circumstances, in our fallen state, surely some may have *previously* passed away still more gloriously; and thus we form some notion of the scale of position which might have been reserved for Adam, had not Adam fallen. And we are led to consider, that it was in consequence of *that* fall, already devised from the beginning of the universe, in the eternal and inscrutable counsels of the Great Supreme, that this our nature should be dignified by the Advent! In whatever light we look upon it, this fallen nature *does* arise in dignity and sublimity. It presents itself under the most awful development; and the love of God, radiating through the clouds and darkness of our lapsed condition, shines out more brightly, and reveals to us him whose name is LOVE, who willeth that none should perish, but that all should come to the knowledge of his truth, and hath made such full and plentiful provision that this his will should be carried into effect.

Many of the theories which we have endeavored in such brief words to lay before the reader in this chapter, have been presented in language inadequate to give anything like a true and proper conception of the grounds on which they rest, and, indeed, of the theories themselves. We are well aware, too, that many of them are in themselves but conjectures. The facts are few and simple; and the very science which rests upon them, must be said to be in its infancy. So

far as they are confirmed to us by astronomical truth, they, of course, increase in importance ; we may set greater value upon them, and rely more entirely upon the deductions which they present to us. Still we give them simply as a collection of facts, and only in order to show that there are ways whereby in our present darkness, and in the present infancy of this most interesting science, the word of God as revealed to us in the book of his revelation, and the works of God as revealed to us in his creation, are by no means irreconcilable the one with the other ; and also to show, that the more closely we examine the one, and the more diligently we survey the other, the smaller will the difficulties become, and the greater the probabilities of an ultimate and perfect coincidence being proved between them. And when we speak of a coincidence between the one and the other, it is not that we take them at present to be at all dissevered, and as though they were telling us different histories, but it is because the one presents us with that which we can understand and receive as a whole, the other that which comes to us in small fragments, and by parts at a time. These, then, are a few hints thrown out in order to show *in what way* we may perceive their reconciliation ; how careful we ought to be not to allow our minds to be biased by any system, however universally received. "To the word and to the testimony." This is the court of ultimate appeal. No theories of any man can bind us. Not the opinion of any commentator, however wise, nor the opinions of any bodies of men, however august, are to weigh with us. The words of God alone are to be our guide in the matter. Many helps are given us, rightly to investigate the truth ; but we are to lay aside any theory which may have been formed, however apparently consistent, directly we find that truth, coming to us from another point, shows to us that that theory has not the consent of *the rest of God's works*, and, consequently, not of his word. Hence it is that we are taught to "search the Scriptures." We claim for no other book that which we claim for this. Here we have the unadulterated word of God, and it therefore *must* be true. The comments and decisions of men upon it are the works of beings as finite as ourselves, subject to the same error, and, it may be, even greater. From this we perceive, that while we read the Word of

God with deep reverence, it is necessary to examine it carefully *for ourselves*. “Search the Scriptures.” Search them not only for scientific purposes—search them not only for historical events—but search them above all, because “in them ye think ye have eternal life ; and thcse,” says our Lord, “are they which testify of me.”

CHAPTER V.

NATURAL HISTORY OF THE ANCIENT WORLD.

NATURAL HISTORY OF MOSES—RELICS OF FORMER CREATIONS—TWO DISTINCT CREATIONS—TREES OF LIFE AND KNOWLEDGE—THEORIES CONCERNING THE FORMER—MAN DRIVEN FROM EDEN—ANTEDILUVIAN LONGEVITY—HOW ACCOUNTED FOR—TREE OF LIFE IN THE APOCALYPSE—HISTORY OF THE FALL—LEVIATHAN—BEHEMOTH—SERPENT OF PARADISE—RABBINICAL LEGENDS OF—WINGED SERPENTS OF THE DESERT—THE BRAZEN SERPENT—TYPE OF CHRIST—CONCLUSION.

AMONG the most interesting branches of science to which the human mind can be turned ranks the investigation of the nature of those living beings who occupy a rank lower than ourselves in the scale of creation. This is a study which pre-eminently points out to us the wonderful power and wisdom of God: and there is a light in which we may regard it which tends to give us much information with respect to the sacred writings. It will be the object of this chapter to bring before the reader some of the principal facts connected with the natural history of the ancient world, more especially those which are revealed to us in the book of God. Not those relics of former creations with which the discoveries of geologists have made us familiar, but those which existed at the time when Adam was established as a sovereign over all the globe, and his new subjects were brought to him by their common Creator, that he might receive from the Divine hand the investiture of his sovereignty.

If we descend into the crust of the globe, and observe what relics there are of strange and gigantic creatures, the former denizens of a more colossal creation, we shall perceive that they are altogether unadapted for the state in which we now find the world, and we have reason to believe that they were for the most part inhabitants of seas sustained at a much higher temperature than those of the

present era. The land animals, too, seem to have been adapted for different climates, and their relies are found in latitudes where beings of the same class could no longer exist. But we are not now to speak concerning these monstrous animals, which strike us with astonishment at once by their gigantic proportions, and by their destructive character; but rather to show what kind of light is thrown by Scripture upon the natural history of the existing creation.¹

¹ That the climate of the tropics was once diffused over the surface of the globe, and that the earth has been gradually cooling down to its present temperature, is scarcely to be considered as a mere theory.

"To account, then, first for the origin of the unstratified and granitic rocks, to which the geologist so uniformly arrives, we must remember that these rocks are compounded of quartz, mica, feldspar, and other substances, all of which are demonstrated by the experiments of M. Mitscherlich to be reducible to gases, or vapor, by means of heat. The minerals, therefore, and other substances which form the granitic and primitive rocks, may have been the solidified residuum of a large mass of gases and vapors. The manner, therefore, in which the Great Creator, in the beginning, may have commanded the commencement of the nucleus of the substance of the earth, may be illustrated by the discovery of Encke's comet in modern astronomy. A mass of vapor, through which the stars are visible, of sixty millions of leagues in extent, is found to exist in space. This mass of vapor is, probably, composed of gases in an unsolidified condition. If the granite of this earth is composed of gases in a solidified condition; if it is made up of quartz, mica, and feldspar, all of which are reducible to gases; then the earth may have once existed in the form of gases, and have occupied at first a different place in the universe from that in which it moves at present. If the Almighty first created the substance of the earth of gases in their unsolidified state, and many of these gases by their blending together were kindled, as seems to be the case with Encke's comet, then, to use the words of Dr. Buckland, "the passage of this nebulous matter to a solid state may have been produced by the radiation of heat from its surface into space." If this could possibly have been, then we are at liberty to believe that it was so; and that Moses described only, in anticipation of the discoveries of modern astronomy, the manner in which the substance of the earth was framed; namely, that it was first a mere aggregate of atoms, elements, or gases, similar to Encke's comet; that these constituted the substance of the whole globe; that they were commanded as one congregated mass of vapor to move through space; that they gradually assumed a solid or granitic state; and after proceeding through space for a certain period, without any centre round which they might move, they were guided to that part of the universe which they now occupy in the form of the stratified and unstratified earth."

We called attention in the last chapter to the theory that there were two creations *spoken of*; how many series of creations there may have *been* we know not—but that two creations are *spoken of*, the one in the first and part of the second chapters of the book of Genesis, and the other commencing with the fourth verse of the second chapter, is more than possible, perhaps more than probable. We proceeded then to show some of the arguments by which that theory was maintained: and will now observe, in addition, that the very nature of the chapter itself scarcely admits of its being a mere recapitulation, inasmuch as there is not only a *different order observed*, but also a *different name* whereby the God who created them is called.¹ Some circumstances in this second chapter, also, are inconsistent with the notion that the events narrated in the first refer to the same period. “And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them.” Now, if we are to take this as the history of a second creation, we have the creation of man *before* the creation of the beasts of the field and the birds of the air: first, the creation of man and of woman, and subsequently, when *they* were placed in that garden of paradise, which was to be their terrestrial abode, we are told that the beasts of the field and the birds of the air were made, and brought to their sovereign by the hands of the Divine Creator, to give him, as has been already observed, the investiture of his new sovereignty, and to place him in his rightful position with regard to them.

“Meantime the landscape glowed with holy joy;
 Zephyr, with wing dipped in the well of life,
 Sporting through Paradise, shed living dews:
 The flowers, the spicy shrubs, the lawns refreshed,
 Breathed their selectest balm, breathed odors such
 As angels love; and all the loftiest trees,
 Cedar, and pine, and everlasting oak,
 Rejoicing on the mountains, clapped their hands!”—POLLOK.

¹ In the first chapter it is simply *Elohim*, “the Godhead;” in the second it is *Jehovah*, “the God revealed to man.”

Dr. Townsend argues against any stress being laid on this point, but it has its value, and ought not to be left out in the account.

But this joy was but of short continuance. Among the trees of the garden that were "good for food," there were two trees, "the tree of life," and "the tree of knowledge of good and evil;" and concerning one of them there was a prohibition given to Adam by the Lord: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." And the reading of this passage brings us to what must more peculiarly form the subject of the present chapter. Time will not allow us to trace the nature of the animal creation, as its members were brought in order under the notice of Adam—"to trace each herb and flower," "from the cedar of Lebanon to the hyssop that groweth upon the wall," as did the inspired preacher; to follow the bird in his flight through the air, and the fish in their path amid the mighty waters; all that we can do here is to notice a few passages which bear on natural history, to show how they have been understood, and how that interpretation may be supported. And for this purpose it will clearly be more profitable to take those cases which are at once the most interesting and the most obscure, the further from anything that we now observe, and the nearer in their nature to the miraculous. To commence, then, with the passage just cited: here are two trees, "the tree of knowledge" and "the tree of life," which were evidently of a different character from the rest of the trees of the garden. These latter were to be the means whereby Adam's daily life was to be sustained. They were to be his food, and not only *his* food, but the food likewise of the brute creation. But "the tree of life" and "the tree of knowledge of good and evil" appear to have occupied an entirely different position. "In the midst of Paradise," says one of the Talmud writers, "standeth the tree of life, whose branches cover all the holy garden. Its fruit hath manifold tastes and odors. Over it hover the clouds of glory, and by them is it shaken towards the four corners of the world, that its fragrance may pass through the earth. Under it sit the disciples of the sages, who have well studied and rightly explained the divine law. They sit under canopies, and enjoy its delights forever."

Milton thus describes the tree of knowledge: the serpent is describing to Eve his journey:—

"Till on a day roving the field, I chanced
A goodly tree far distant to behold,
Loaden with fruit with fairest colors mixed,
Ruddy and gold : I nearer drew to gaze,
When from the boughs a fragrant odor blown,
Grateful to appetite, more pleased my sense
Than smell of sweetest fennel."

Such have been the descriptions on which the imagination of poets has loved to dwell, of these mystic trees. One of them was prohibited to man altogether ; and the other only given to him in order to prolong his paradisaical life, and to secure him from the approaches of old age and decay. Let us, then, consider this theory with the light which is given to us in the third chapter of the book of Genesis, and we shall find there not a few reasons for so arguing ; and, indeed, it is a well-known and long-established theory, that paradisaical life was thus to be prolonged. Death was to come into the world through sin ; that is, death was to be brought upon *mankind* through sin : "In the day that thou eatest thereof thou shalt surely die :" and we may therefore argue fairly and rightly, that if he had not eaten thereof, if he had not thus foresworn his allegiance to his Maker, he would have remained unhurt in the garden of paradise until such time as it pleased God to remove or translate him to a more glorious existence. And by that which follows we see how this design was intended to be accomplished—namely, by means of the life-giving tree. Probably centuries might have elapsed before old age would have made its approaches felt—before Adam, in the natural course of things, would have found his powers decaying, the eye growing dim and the ear becoming dull ; but when it did so, he was but to taste of the tree of life, and new vigor would have been infused into his frame, new power into his senses, and another term of life would have been given to him, which in like manner, when it again approached its termination, would have been renewed by another application to the fruit of this wonderful tree.

This, then, was the doctrine which was early held concerning "the tree of life." And if we be asked what kind of authority we find in the Scripture of truth for thus believing, we reply, that

authority is given to us in the history of the fall itself. When man had eaten of the fruit of “the tree of knowledge of good and evil,” the penalty which God had pronounced against him was carried into execution (not instantaneously, but by a process of slow and natural decay); he was not immediately¹ put to death by the vengeance of an offended Lord; the divine anger did not immediately deprive Adam of a life which he had ceased to employ for the glory of God: but we find him cast out of the garden of Eden, in which grew this tree of life; and lest—observe the words—“lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” The manner in which Adam was caused to suffer the penalty of his transgression, the means whereby God was pleased to fulfil his sentence, was simply the casting him out of the garden of Eden, that he might no longer have access to “the tree of life.” Peradventure Adam may have already eaten of its fruit: but it does not follow, that because he had *once* done so, he should therefore become an earthly immortal. It was necessary to have again recourse to this tree from time to time; and the fruit being thus withheld from him, the natural

¹ Faber, in his “HORÆ MOSAICÆ,” has a very interesting note on this subject; he observes that a day is in more than one passage in Holy writ made to signify a thousand years—refers to the general notion that the days of creation were typical of six several periods of a thousand years each, which were allotted to the world’s existence, and adds—“Now, I apprehend that the day of which the Lord speaks to Adam is a day of God, or a thousand natural years. The prophetic denunciation therefore is, *that he should die IN THE MILLENNARY that he ate of the forbidden fruit.* This, accordingly, was accomplished, for Adam died before he had attained the age of a thousand years; that is to say, he died in the course of that same great day of God wherein he had transgressed the Divine command. It is further worthy of observation, that after the fall, the life of man was confined within the limits of one of these great days of the Lord; for not a single antediluvian patriarch is recorded to have reached the age of a millenary, so that through sin he literally became an ephemeral being.”—Vol. i. p. 12.

effects produced by causes still in operation took place—gradual and irreparable decay ensued, and when the powers of life became dim, when the “natural force” which in the first place he enjoyed became exhausted, then did the great sentence receive the accomplishment of its execution, “Dust thou art, and unto dust shalt thou return.” This would imply, that the body of Adam, even in a state of innocence, was susceptible of decay and liable to death, though secured from its infliction by the fruit of the tree of life. And the aspect of other creations tends to make this the more probable. Death in them had his full sway, carrying away whole generations by myriads at once. Indeed this theory is far more in accordance with the spirit of the narrative, than that which would make the body of man in his unfallen condition constitutionally immortal; the one would merely allow the already existing law to work out its unvarying effect, the cause being removed which suspended it—the other would require a new series of laws, a natural as well as a moral revolution.

There was early a notion among those who applied themselves to scientific researches, that as this tree was to produce such an effect upon the body of man as to keep that body in a perpetual state of youth, health, and vigor, this must have been done by natural causes: that the tree of life was no miraculous creation of the Lord, and standing among his works by itself, but rather one of those things formed out of already existing materials, and that these are still to be found in the world—that it was consequently possible for men by their researches to find out the very materials of which this fruit was composed, and so to combine them for themselves as to secure the prolongation of life. And this study, which was one of the chief branches of what was afterwards called Alchemy, was one that attracted much attention, both by reason of that which it promised, and also by reason of its abstruse character. It had a great charm for those who were desirous of penetrating into secret things, a charm not the less because it held out hopes of discovering means whereby human life might be prolonged to the period of the antediluvians. Some, indeed, supposed it actually within the power of man so to combine materials already known, as to produce the same effect even with the fruit of “the tree of life” itself. This is one

of the most curious and interesting pages in the history of science, and will well repay the attention of the theologian as well as the philosopher. One of the students of that school, Elias Ashmole, wise in his simplicity, expresses himself to the following effect: "I do not so much wonder at the marvels that such men can see and do, as that any who were so favored should wish to prolong their life here below beyond the span allotted to mankind, and should not rather, after seeing so much of the wonders of God, 'desire to depart and to be with Christ, which is far better.'"

If we look at the book of Revelation, we shall find something told us concerning "the tree of life," which not only throws a strong light upon what we have already observed, but also reveals to us its origin and present existence. It is there represented as standing by the "river of water of life," and bringing forth "twelve manner of fruits," each fruit in its season, and "the leaves of the tree are for the healing of the nations." This is a very remarkable passage; and taken in connection with the ancient traditions already alluded to, it will lead us to suppose that this paradisaical life is that which man shall enjoy in another state of existence—that although it shall be far brighter and more glorious than that from which Adam fell, yet it shall be a life subject to similar conditions and maintained by similar means; that "the tree of life," therefore, growing "in the midst of the city," by the "river of water of life," which "proceedeth from the throne of God," is a tree of similar character, if not the same tree—not to be understood merely in a figurative sense, but in the same way as "the tree of life" which is spoken of as "growing in the midst of the garden." Nor is it altogether foreign to the subject to note the plural form in the original. It is in the Hebrew *Etz Hachayim*, "the tree of lives." And we may well believe, that this refers to the future as well as to the present life; to that not of Adam and Eve only, but also of their descendants, so long as this period of probation might have been permitted to last.

There are some, however, who hold that "the tree of life" as well as "the tree of knowledge" are to be spiritually and allegorically understood; that they were not actual trees planted for special purposes, but figures of speech given to us that we may understand

something else. But it appears difficult to find what else they can mean than that which they are plainly stated to signify; of what "the tree of life" could be typical save the life thereby imparted, and "the tree of knowledge" but the knowledge which man was thereby to acquire.¹

One class of writers will have the tree of life to be merely a great tree, under which worship was performed in the paradisaic state; that the taking of the fruit of the tree was either an act of worship, or that the act of worship was symbolized by the eating of the fruit. An able divine goes so far as to confer a sacramental character upon it; but the narrative of the fall utterly overthrows this argument, for man was permitted, nay, even commanded to sacrifice to the Lord and to worship him, *after* the fall. No cherubim with flaming swords prevented his approach to a merciful, though offended Deity: and as for the sacraments, they were symbolized under the patriarchal and Mosaic, and divinely instituted under the Christian dispensation.

Having called attention to "the tree of life," we must direct it to "the tree of knowledge of good and evil"—one a tree, planted in order that man's existence in life and glory might be perpetuated—the other, as a trial or test of his obedience. It may be said, Wherefore did God plant a tree in the garden which was "pleasant to the eyes and a tree to be desired to make one wise," and, having thus given to man the strongest inducement to eat thereof, place a prohibition in his way, and enforce that prohibition by a threat so tremendous as that "in the day that he should eat thereof he should surely die"—that is, that a process should then commence which must terminate in death? Let us consider the position in which he was placed. If he were to have any law at all—and a law is necessary in order that any state should be a state of probation)—if Adam were placed in such a state, and in a state from which he hoped and had reason to believe that he would be removed to a still

¹ In Appendix I. will be found the article from Calmet's Dictionary on the Tree of Life, and on that of the Knowledge of Good and Evil; and the reader is referred there for an account of many theories anciently held concerning them.

brighter and more glorious one, then that law must have been one whereby his obedience could be tested. And if we look over the circumstances of the moral law, we shall find that such a law would have been both useless and needless; useless, because it would not have been at all required by one situated as he was—and needless, because its provisions neither would nor could have been violated. But here is a condition which is a simple test of obedience, and nothing more: “Eat of the fruit of the tree, and thou shalt die; continue to abstain therefrom, and thou shalt live.” There were all the trees of the garden besides; there was “the tree of life,” whereby his existence in that garden could, and would, be perpetuated; and moreover, if knowledge were that after which he sought, God himself walked and talked with man, as a man walketh and talketh with his friend. Angels’ visits, doubtless, gladdened that bright spot;¹ neither can we conceive any kind of valuable and useful and sublime instruction which Adam could possibly have desired, that would not have been given to him by his Almighty Creator. But still there was this tree—“the tree of knowledge of good and evil.” How emphatic is the name! How much do we learn even from the very title bestowed upon the tree! It was the “knowledge of good” alone, that God intended for man; but here was “the tree of knowledge of good and evil.” Alas! there was evil then existing! There had been spirits created in brightness and glory, but who had forsaken their allegiance, and who were in warfare against their Creator; death had reigned among the colossal inhabitants of an earlier world; war and rebellion had broken out even among the cherubim and seraphim. There were those already who were laboring to destroy this happy and beautiful creation—who were seeking to plant thorns where God had planted but roses—who sought to

¹ In the Talmud there is a special account of the angelic visits by which Adam became acquainted with all the secrets of creation. “God sent him,” says one writer, “by the angel Rasiel, while he was yet in Paradise, a book, containing all the wisdom of the highest angels; but when he fell, this book was taken away; yet, on his repentance, it was restored and descended to Abraham. Afterwards, Solomon was permitted to see it.”—*Cephes Zohar. Chap. on Creation.*

introduce the knowledge of evil where God had but introduced the knowledge of good.

“ Thus man
 Was made upright—immortal made, and crown’d
 The king of all ; to eat, to drink, to do
 Freely and sovereignly his will entire.
 By one command alone restrained, to prove,
 As was most just, his filial love sincere—
 His loyalty, obedience due, and faith.
 And thus the prohibition ran, express’d,
 As God is wont, in terms of plainest truth.”

POLLOK, Book II.

Into the nature of the forbidden tree it is, perhaps, impossible for us to examine with the same degree of probability which is thrown over our researches into the history of “the tree of life.” There is nothing more said about it. There are no other parts of the Scriptures in which it is mentioned. But there are traditions, which have their value, and to which we will just allude; not because we conceive them to be of authority, but because they enable us to look, peradventure, with a still greater degree of interest upon this awful part of human history. Among, then, the most interesting traditions which are preserved concerning “the tree of knowledge of good and evil,” are those which tell us that by means of eating of this tree, and thereby cutting himself off from that close connection with his Maker which he had previously enjoyed, Adam at once received the consciousness of *evil* into himself; and thus knowing what it was to be separated from the source of all light and truth, he began that dark and devious way which led him to so much misery, and has conducted so many of his descendants to eternal death. They tell us, that, having done this, and cut himself off from close communion with the Lord, he was permitted to hold close communion no longer alone with the bright and glorious spirits who had “kept their first estate,” but with those fallen angels who were prowling about creation for the purposes of evil, and with hostile designs against God’s creatures; that the dark secrets of the Satanic mind began to be revealed to him; that he was taught in what manner they had rebelled against God—what arts they had

used among themselves—what means they had of acquiring knowledge—and what kind of knowledge it was which they had acquired; that these terrible secrets, which the mercy of God had intended to keep for ever hidden from him, were thus revealed to the fallen man. They tell us, too, that these fearful arcana, this forbidden knowledge, was not permitted to remain among mankind; that after the flood there were none who retained it; for that God, out of mercy, when he swept away by the waters of the flood those rebellious ones, did no longer allow any of those who succeeded in another age to retain the tremendous secrets which had been productive of such vast mischief in the earlier world.

Whatever may have been the nature of the tree, and whatever kind of knowledge Adam acquired by the eating thereof, one thing is certain, that it was the means of his losing the favor of his Maker—that by having thus broken the law, the only law given to him, he became, as it were, an outlaw from creation. The sentence of death, which had been already pronounced, was at once so far carried into execution, that the process of decay, no longer remediable, began to take effect; and when the powers of life were exhausted, though at the distance of nearly a thousand years, it was virtually and completely fulfilled.¹

The mode in which this temptation was accomplished, and whereby Adam was induced to take of the fruit of “the tree of knowledge of good and evil,” and the consequence of which was the preventing him from obtaining the fruit of “the tree of life,” or from retaining access thereto, is given to us in a very simple form, and in very few words. “Now the serpent was more subtle

¹ A singular Jewish tradition (given in the Talmud treatise *Emek Hammelech*) states that Eve gave of the fruit of the forbidden tree to all the animals, and that all of them ate save the bird *chol* (the phœnix); so death passed upon all animals as well as on man, because all had been partakers with man in his transgression. The same treatise interprets the 18th verse of the 29th chapter of Job, “And I will increase his days like unto those of the phœnix;” adding, that when this bird attains the age of a thousand years, her feathers drop off, and she is reduced to the size of an egg; then her youth is restored, and she begins to grow again.—See the *Emech Hammelech*, cap. 43.

than any beast of the field which the Lord God had made." The word *Nachasch*, which is here translated "serpent," is not the term which is usually so rendered, but one of a peculiar character, and concerning the interpretation of which no divines have ever been perfectly satisfied. There are terms applied to certain animals, which are applied also to celestial intelligences. This is one of them; "leviathan" is another; "behemoth" another; for though by the leviathan nothing more is meant than the crocodile, and nothing more by "behemoth" than the hippopotamus, still the terms are sometimes applied to evil spirits;¹ and things are spoken concerning them, applicable only to that being who "goeth about as a roaring lion, seeking whom he may devour."

The glowing pencil of the writer of Job has depicted both behemoth and leviathan in colors of unusual splendor; and poets of more recent times have delighted to copy the inspired picture. Hear Thomson :—

"The flood disparts—behold in plaited mail
Behemoth rears his head—glanced from his side,
The darted steel in idle shivers flies;
He fearless walks the plain, or seeks the hills,
Where, as he crops his varied fare, the herds
In widening circle round forget their food,
And at the harmless stranger wondering gaze!"

Young, too, following Job more closely, but still much mistaking the nature of the animal indicated by the patriarch, says of leviathan :—

" — But when his burnish'd eyes
Left their broad lids, the morning seems to rise;"

a description altogether inapplicable to the crocodile. *Behemoth* was ranked by the Jewish Rabbis among evil spirits, and many terrible deeds were attributed to him. *Nachasch*, however, has no place in Rabbinical tradition, save as the tempter of Eve.

The creature spoken of by Moses in this passage, does not appear to have been such as we now understand by the term serpent, but

¹ The article Leviathan, from Calmet's great storehouse, will be found in the Appendix No. II.

rather an intelligence of a far higher order. And the serpent "said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die.

Here we find two or three things which require our attention. The first is, that it appears to be a part of a conversation broken off, the former part of which is not revealed; for it is apparently implied that Eve had related to the serpent the nature of the prohibition—namely, that they were not to eat of "the fruit of the tree of the knowledge of good and evil," for that in the day that they did eat thereof they should surely die; and that the serpent replied to this, "Yea, *hath* God said?" And then, again—"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." So that there is part of a conversation revealed to us, and a part not revealed; and here, as in many cases of the same kind, where the word of God doth not plainly inform us, we have nevertheless very pertinent traditions, which have been handed down by the Jews. They tell us that the serpent, admired as it was for its beauty of form, and gifted with the power of flying, but without the power of speech, did in the presence of Eve taste the fruit of "the tree of knowledge of good and evil;" that having done this, the serpent immediately addressed her in intelligible language; and that Eve expressing her great surprise at the serpent being thus gifted with the power of speech, the serpent exclaimed that he had obtained that power from eating the fruit of this wonderful tree. That the serpent had doubtless been much admired before, not only for its subtlety, but for its beauty, appears plain enough from the nature of the curse which is pronounced upon it; and also, whatever the curse was, that it was not, previously to that time, restricted to that species of motion whereabouts alone we find it endowed at present—in fact, that it was not, strictly speaking, a reptile.¹

¹ The traditions in question state, that the NACHASCH of Paradise had the form of a camel, and was reduced to the serpentine figure afterwards; that

The tradition then goes on to say, that the woman, having perceived that the serpent, by eating the fruit of "the tree of knowledge of good and evil," was thus gifted with the power of speech and reason, argued with herself, that if upon an animal so far lower in the scale of creation than herself, this wonderful fruit had produced an effect so marvelous, surely there might be some truth in the words of the serpent, "In the day that *ye* eat thereof, your eyes shall be opened, and *ye* shall be as *gods*, knowing good and evil"—that if the serpent appeared raised almost to the same height as mankind, to what height might not she attain by tasting of the same fruit; her faculties might become more exalted, her reason more sublime, her speech more melodious. Therefore Eve, perceiving this, is related by this same tradition to have said to the serpent, "Nay, but we must not eat thereof; for God hath said, 'Ye shall not eat of it, neither shall *ye* touch it, lest *ye* die.'" And then, after some other circumstances, which it is not necessary to relate, the serpent replies, "I have tasted of the fruit, and I have not died; nay, so far from having perished in consequence of having eaten of 'the tree of knowledge of good and evil,' you are yourself a witness how immensely my condition is improved and exalted thereby; therefore, as this is the case with regard to me, and if I am raised to a level with what you have been, God doth know 'that in the day ye eat thereof *ye* shall be as *gods*, knowing good and evil.'" Struck by this wonderful effect, and observing, as she did, that the fruit of the tree "was pleasant to the eye, and good for food, and a tree to be desired to make one wise," and, moreover, desirous of experiencing some exaltation similar to that which she had observed in the

Sammael, the Tempter, came to Eve, riding upon the camel; and on her saying that God had forbidden them to *touch* the tree, which was not the truth, he obtained power over her through that lie, and pushing her against the tree, said, "Thou hast touched the tree and art not dead, neither shalt thou die if thou eat of the fruit." Another treatise says that Sammael, the evil angel, became enamored of Eve, and resolved on the destruction of Adam, in order that he might possess himself of the woman, and reign over the world with her; but that God, to frustrate this, "set enmity between him and the woman."—*The Treatise Avoth, by Rabbi Nathan.*

serpent, the woman proceeded to eat of the fruit of the tree, and, subsequently, gave to her husband, and he did eat also.¹

Now it has been said, that as the serpent is *not* a subtle animal, never could go save on its belly, and does not even now eat dust, the curse could not have been pronounced upon any creature of the serpent tribe, but that something else must have been meant, some animal more exalted in the scale of creation, gifted with greater powers, and in whose case the assumption of speech would not appear so wonderful. This notion has taken so great a hold upon some minds, that one of the most learned commentators, Dr. Adam Clarke, has expended a great deal of labor and pains to prove, that so far from being a serpent at all, the *Nachasch* was rather an animal of the monkey kind; and he thinks it may probably have been that which we call the ourang-outang, or, perhaps, the chimpanzee. It would, however, be quite sufficient to reply, that no animals of *this* class do at this day "go on their belly," or literally or metaphorically "eat dust;" so that the curse, at all events, is totally inapplicable to them. But even if the arguments adduced were far more valuable than they really are, it would be enough to produce the whole tenor of antiquity against them, to show that the *serpent* is universally spoken of as the agent of Satan in this case—a serpent, perhaps, gifted with powers far greater, and intelligence of a

¹ The third appendix is given for the purpose of inserting Calmet's article on the Serpent.

This theory has been greatly enlarged on by some of the Rabbis, for, as they state that Eve gave to all the inferior animals to eat of the forbidden fruit, so all animals became gifted with reason thereby, and susceptible of obedience and disobedience to the Divine will. Nor do they omit to give many very remarkable instances. They state, that the camels of Abraham would not accept Laban's invitation till the idols had been removed from the house of Bethuel. They observe, also, that the ass of a certain Rabbi Phinehas would eat no hay that had not been duly tithed; that one belonging to a Rabbi Jose would do no work which was to be charged at a lower rate than was just; and that a cow was noticed to refuse always either to plough or to harrow on the Sabbath-day. We need hardly be surprised after this to find trees, stones, beams of wood, and the earth itself, speaking and reasoning; though how they obtained the power is not so clear.—See the *Talmud treatise Chollin, the Avoth of Rabbi Nathan, and other Rabbinical works.*

far higher character than that enjoyed by any such serpents as we now behold—but still a serpent, and nothing else. Antiquity, tradition, mythology, wherever we find them, and in whatever shape they come down to us, uniformly refer to the “serpent.” We find serpent-worship prevailing all over the world—and no single system of mythology in which that worship does not form a part. It is as though Satan had determined that when he had gained mankind by his devices, he would maintain himself in authority over them by that symbol which he had so employed. He is emphatically called “the God of this world;” he hath “blinded the eyes of the children of disobedience,” nay, he hath made them pay divine adoration to that very form in which he had first seduced them from their allegiance to their Maker.

The curse pronounced upon the serpent is, “Upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life.” The former part of this curse will become intelligible enough, if we suppose that the serpent was previously gifted with the power of flying. This, then, which comes to us as a mere matter of tradition, bears on the very face of it so strong a probability, and makes the nature of the curse so clearly intelligible, that we can see but little objection to receive it. The second part of the curse, “And dust shalt thou eat all the days of thy life,” requires a little further examination. Dust is *not* the serpent’s meat. How, then, are we to understand it? Are we to look for some other animal, whose natural history will supply the conditions required? or is there any other mode of applying and interpreting the words, “Dust shalt thou eat,” so as to make them applicable to the serpent? It would seem there is. It is one of the best known and frequently employed of eastern idioms—a form of speech with which all who have read even the most common of oriental tales must be familiar. To eat dust, or dirt, denotes being humbled, cast down from a high position, and placed in one of degradation. It is impossible to read any eastern story without meeting with some such expression as this—“What dirt have I eaten?”—that is to say, what humiliation have I been subjected to? It is frequently said, “I will make him eat dirt”—I will subject him to some degrading penance. With so ancient and common and expressive an idiom

before our eyes, surely we can at once understand the nature of the curse, "Dust shalt thou eat"—that is, humiliation shall be thy lot—"all the days of thy life." To interpret this passage literally, commentators have had recourse to the most ridiculous expedients. They have remarked, that though the serpent devours birds, frogs, and other animals proportioned to its size and power, yet that as it drags these down to the dust, they must necessarily be defiled therewith; and that, consequently, "dust" must be *a part* of its meat; and this is the most sensible remark that Cruden could find, in the many commentaries he consulted, to illustrate the subject in his Concordance. But there are two passages which show how figurative the expression is; one is in the prophecy of Isaiah (chap. lxv. ver. 25), where, after describing the harmlessness of the asp and the cockatrice, *when the curse is removed*, and saying that "the lion shall eat straw like the ox," adds, "and dust shall be the serpent's meat"—that is, doubtless, that the great adversary shall be confounded and humiliated. This interpretation is necessary here, for the asp and the cockatrice are serpents, and the curse is no longer upon them, the enmity between them and the woman's seed is removed, "and the sucking child shall put his hand on the hole of the asp, and the weaned child shall put his hand on the cockatrice den—they shall not hurt nor destroy in all my holy mountain." Another passage of the same nature occurs in Micah, the seventh chapter, the seventeenth verse, where the nations, it is said, shall be terrified at the coming of the Lord, "and they shall lick the dust like a serpent." Humiliation is in all these cases plainly implied; and if the serpent remembered the time when, previous to the fall, he had been enabled to fly through the trees of the garden and to partake of their bright fruits, and then found himself in this degraded position, shorn of his wings, condemned to crawl upon the ground over which he was once so lightly lifted, we can easily perceive the force of the combined declarations—"Upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life."

But it may be objected, that it is nowhere said in the history of the fall itself that Satan tempted the woman, but, rather, that "the serpent" tempted her. She herself says, "The serpent beguiled

me, and I did eat." And the serpent made no excuse, as Adam had done in the first place and Eve in the second—not saying in reply, "Satan entered into me, and I was thus made the instrument, contrary to my own will, of inducing her to eat of the fruit." As we find nothing of this kind, so there are some commentators who have altogether rejected the Satanic agency, and have thrown the whole upon the animal itself. Now, we cannot accept this. There are so many passages throughout the whole of God's holy Word which do attribute the fall of man to the instrumentality of a fiendish tempter, of a fallen angel, of an intelligence greatly more mighty than man himself, that we are compelled to believe that the serpent, although the instrument, was *but* the instrument in the case. Nor are we, in consequence of this, to suppose the curse pronounced upon the serpent to be accompanied with any injustice. Indeed, we know not that the serpent in this second state of its existence, being thus shorn of its wings, and made subject to a humiliation which was not before its lot, was aware of its loss, or had any recollection of its former glory. It *might* not, therefore, be capable of making any comparison between that which it was previously and that which it was subsequently to the fall. This may, or may not, have been the case; and either supposition may be met with a justification of the Divine equity. But for whom was the curse intended—for whose benefit? Let us look again, and we shall find that it was intended for the benefit of *man*. It was to be a symbol *to him*. When he saw the serpent crawling upon the ground, which he had previously beheld flying among the birds of the air, he had that brought to his mind of which the serpent had been the agent. He saw the degrading results of sin, the vanity of worldly knowledge, the uselessness of mere earthly wisdom; he was reminded that disobedience to God could make the soul of man as groveling as the body of the serpent. And, moreover, in the curse pronounced upon the reptile, there was another part, which conveyed a still more ennobling and more comforting message to himself: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This clearly refers to the contest going on between good and evil; to the Satanic influence which was at-

tempted to be exercised even upon Christ, and hath been, and will be, exercised upon every one of Christ's followers. The serpent was permitted to take hold on, and bruise the *heel*—that is, the human nature—of our Lord; but his own *head* was bruised, and the power of Satan destroyed. Surely, then, we are compelled, when we look at the subject in this light, to admit that whatever might be the agency made use of, the actual causer of the fall, the actual tempter, was Satan himself.

Once more let us call in tradition. The word “seraph,” though used to denote a celestial spirit, does also signify “*a fiery serpent*.” The serpents of the wilderness are called “seraphim;” and the serpentine form, combined with the human, appears to be attributed to the seraphim in the vision of Isaiah. What, then, can be more natural than to suppose that the “*nachasch*,” animated by the angelic intelligence, may have appeared to Eve as one of the unfallen seraphim—and thus be subsequently referred to by St. Paul, where he says, “*for Satan himself is transformed* into an angel of light?” The curse becomes perfectly intelligible as applied to Satan in his character of a serpent-tempter. *He* is to bite the dust, by reason of the victory which the woman’s seed shall obtain over him; his very symbol is to be degraded to the rank of a reptile, and thus to eat the dust metaphorically in his deep and bitter humiliation.

We are told, in a subsequent part of God’s Word, that when the people rebelled against him in the wilderness, during the time of their wanderings, and before they were permitted to enter into the promised land, he plagued them with “fiery serpents.” Moses simply calls them “fiery serpents;” but Jewish tradition adds wings. In this instance there appears to be little reason for adhering to it; the word is “seraphim,” and some divines have thought that evil spirits were meant. And these caused so great a destruction among them, that he was pleased to interfere miraculously to save them. After having, in the first place, miraculously punished them, he then miraculously removed his heavy hand. And he did this by causing Moses to make a brazen serpent like one of those which had destroyed the people, and to elevate it on a pole in the midst of them, declaring that whosoever looked towards this serpent (doubtless with the eye of faith) should be healed. The wound lost its venom, and he who had been bitten

recovered ; and thus the destruction which was going on was, by the mercy of the Lord, stayed. This narrative is a very interesting one, not only from the moral which it gives to us, and because this brazen serpent thus lifted up is a type of the lifting up of Christ, to whom all are to look for salvation, and to whom those who look shall not be disappointed, but also because a new species of reptile appears, if Rabbinical authorities be credible, to have been introduced. We know of no existing serpents with wings ; but these are called fiery flying serpents—fiery on account of the burning heat produced by their bite—flying, because, as stated on the authorities above named, they were so. We have already given reasons for not adhering to this tradition ; but *if* it be true, then this was a new species of being, created probably by God for this very purpose, to show forth his anger against his people. And at the same time that this heavy plague was inflicted upon them, he provided means whereby the mischief might be remedied. They were to acknowledge his power, to fear his anger ; and, at the same time, in recognizing that power, they were to feel that he was a God of love. In the midst of “wrath” he did “remember mercy ;” and, while they were dying by hundreds and thousands from this new and fearful visitation, he caused the brazen serpent to be lifted up among them, in order that, by looking to that serpent, they might be healed of the plagues which they had received.

The brazen serpent which Moses lifted up in the wilderness, was commanded to signify that which should be done for man by Christ. Those who were disobedient, died ; those who looked towards the serpent thus lifted up, recovered. There is something striking in the serpent, the emblem of evil, the symbol of that being by whom man was first seduced from his obedience, being thus lifted up as the emblem of Christ. It is as though God had said to his people, “I, as the Maker and Lord of all, have it in my power to sanctify all ; and I will make that which in itself hath been the cause of so much mischief, that which is the symbol of so much evil, now to be the symbol of the greatest, the brightest, the most perfect good. I will show you that my power extendeth throughout my creation so universally, as that there is not a portion or spot thereof which I cannot make productive of good to those who love

me. ‘All things shall work together for their good;’ yea, the fiery serpent shall be erected into a symbol of the Lord, and the image of that serpent lifted up in the wilderness shall typify him to whom shall be ‘the desire of all nations,’ and by whom they shall receive everlasting life.”

There is another point of view in which the brazen serpent, regarded as a type of Christ, becomes equally remarkable and interesting: it is that in “his own body on the tree,” he bore *our sins*, so that the sin itself was crucified in Christ—the *enmity* abolished—the passage becomes clear, that he who knew *no sin*, and who could not therefore become A SINNER, yet became SIN for us.

And here we have another melancholy proof of the evil that is in the heart through sin. Could it have been believed that the Israelites should have fallen down and worshiped this very symbol; that they should have regarded it as an object of idolatrous adoration, and thereby have turned it again to evil? How strikingly do these things show us that all which is good cometh to us from above, that all which we know of light cometh to us from him who is the Father of light! By the eye of faith they were to look to the exalted image to be healed from the bite of the fiery flying serpent; but they made this very instrument of God’s love the means of sinning still further against him; for even till the time of Hezekiah the people offered up sacrifice to it, and made a god of that which had been the means, in God’s hands, of rescuing them when he had previously punished them for their former idolatry.

Time would fail if we were to go page by page, or even book by book, through the inspired writings, and point out the innumerable instances which there are there of such circumstances as these—circumstances in which God’s power is shown by the nature and properties of those creatures which he has made—how they have, at various times, been employed by him—how their history has been sometimes misunderstood—what strange doctrines have been attempted to be proved—and how much real information has been obtained, through what is related concerning them. We learn that there is not any branch of knowledge that may not be made to throw a light upon Scripture; and, on the other hand, that there is no branch of knowledge which may not be so lighted up by the glowing

sun of revelation as to become tenfold more valuable than it was before, and be, as it were, sanctified by the illumination thus given to it. We look to the stars above us, and we admire in them the wondrous power of him who made them. We look to the creatures of the earth around us, and they bring to us, also, proof alike of his power, his wisdom, and his love. Sometimes they are made instruments to punish the rebellious; sometimes symbols of God's love to his chosen people; sometimes, in sacrifice, types of the great atonement which Christ hath made; and they give us thus another proof to add to those innumerable ones which we perceive at every page of God's Word, and in every part of his kingdom; that wheresoever we can trace the work of his hand, there we trace the wondrous perfections of his nature. How greatly, then, are we exalted! how nobly are we privileged, when we have such a command given to us as this, "Be ye perfect, even as your Father which is in heaven is perfect!"

CHAPTER VI.

SCIENCE CHRISTIANIZED AND CONSECRATED.

THE IMPROVEMENT OF THE MIND A RELIGIOUS DUTY—ALL DUTIES RELIGIOUS DUTIES—ERROR OF SUPPOSING OTHERWISE—LIGHT THROWN BY SCRIPTURE UPON SCIENCE—CONSTITUTION OF THE MIND—CONSTITUTION OF SOCIETY—VALUE OF LEARNING TO MINISTERS OF THE CHURCH—SHOWN TO BEAR ON MISSIONARY ENTERPRISE—VARIETY OF MENTAL LEVELS—NATURE OF THE VISIBLE CHURCH—DR. SOUTH AND HUMAN LEARNING—AGES OF MIRACLES—NECESSITY OF SCIENTIFIC INFORMATION IN SUBSEQUENT AGES—VALUE OF MATHEMATICAL RESEARCH—RECAPITULATION—CONCLUSION.

THERE is no mistake more common, and few more dangerous, than that of parceling out the duties of life as though they were to be only *separately* attended to, and who would therefore distinguish between religious duties and those duties which are not religious, and portion out their time into that which was to be devoted to secular, and that which was to be devoted to sacred pursuits. These persons tell us that there is a time for the improvement of the mind, and a time for the strengthening of the bodily frame; a time for the pursuit of “the bread that perisheth,” a time for the obtaining for ourselves influence and countenance and support among our fellow men, and a time for the devoting of our faculties to God, and securing for ourselves an interest in the world to come. And yet, dangerous as we hold such an error to be, by far the greater part of mankind never think of religious duties in any other way. They do so decidedly separate and distinguish them from all and every other kind of duty, that they do not even perceive the connection which they have the one with the other. Their religious duties are the duties of outward worship, of prayer and of praise; of assembling around the family altar; of seeking God in times of affliction and sorrow; of meditating occasionally on his Word, and reading therein in order to understand

his law ; and these are alone their religious duties. They do not understand what is meant by the apostle when he tells us, that we are to “continue instant in prayer.” They slur over such words as these in their own minds, by simply conceiving that it is impossible for us to be forever upon our knees ; that there are times when the duties of the world press upon us, and require us to devote our best attention thereto, and that there are times when it is absolutely necessary for us to improve and enlarge those mental faculties which God hath given us, in order that we may rightly fulfil our duties in the world, and in the station in which he hath placed us.

Now the error to which we allude does not consist in the maintaining that all these things are to be done, but in so separating and distinguishing them as not to perceive the connection which exists among them, and more especially that between our religion as Christians and *every daily act*. If we are to be sanctified by the Spirit of God, we must be sanctified “wholly” by that Spirit, and that influence must operate upon us in *every thought, and word, and work*. “Whether we eat, or drink, or whatsoever we do,” we are to “do ALL to the glory of God ;” and consequently our religious duties are as much incumbent upon us in the pursuit of our daily avocations, whether we are “laboring for the bread that perisheth,” or seeking for support and influence among our fellow-men, or even in our hours of relaxation and amusement. We grant that there are some duties which may be regarded as more *apparently* religious than others ; but we are perhaps never more religiously employed than when cultivating those faculties which God for the wisest purposes has given us. If then we are to be “wholly” sanctified, it follows that there is not one act of our life that can strictly be said to be more religious than any other ; and that *every* respective duty which devolves upon us—whether the concern and welfare of the body, the care of the estate, the culture of the mind, the benefits to be conferred upon society—is alike a religious duty, to be undertaken in the same spirit, to be gone through with the same end in view, and to be sanctified by the same Spirit of God.

We have in this chapter principally to regard these duties as being *essentially* religious ; and shall endeavor to place them in such a light as to show the connection which the very spirit of re-

ligion has with them. Man is a compound being. Body, soul, and spirit are to be sanctified—so saith the Divine dictate—to the service of God. “And the very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” If this, then, be the case, we must, in order that all these faculties and all the powers bestowed upon us should be consecrated to the glory of God, have a special care to those whereby we may most particularly make an impression upon the spirit of our own age. God has given us mental faculties; and we cannot view the “march of intellect,” as it is called, without perceiving how this “march of intellect” may be made subservient to the spreading of the Gospel, to the furtherance of the Redeemer’s kingdom, to the “pulling down of the strongholds” of sin and of Satan. We know well, these are common-place phrases, and that there is not a sermon delivered from the pulpit in which they will not occur. But it is on that very ground that we infer their constant *presence* to the mind habituated to contemplate religious topics; they *will* come before it; and the fact that they will do so shows that the *subjects* which they indicate must be of the most vital moment. Now if we are able to render such aid by means of our mental faculties, it is very clear that the cultivation of those faculties must in itself be a *religious* duty, and that therefore we are as much serving the cause of the Lord and performing a religious service, when we are laying up stores of information which may afterwards be used for his glory and for the spread of his kingdom, as we are when we are upon our knees before him, entreating him for “grace to help us in time of need.” We wish to have this strongly and most distinctly impressed upon the mind, that there is a strictly *religious* duty in thus cultivating the mental faculties, and *that* for the very purpose that we may turn them to good effect in our contest against the world, and the flesh, and the devil. How often does it occur that we are called upon to “give a reason” for the faith that is in us! Sometimes the fundamental doctrines of our faith may be called in question, and we have to tell why it is that we believe Christ our Lord to be an incarnate God. Sometimes we have to say how it is (and how blessed when we are able experimentally to give our reasons!) that

the Spirit of God can so act upon the heart as to bring down the disobedient to the docility of a child ; to bring the hard-hearted and stubborn down to gentleness and quietness ; to make the man who was previously murmuring and discontented, happy and resigned ; to make the doubtful confident, and the apathetic prayerful : when we are able, from our own experience, to say how it is that the Spirit of the Lord doth act, then blessed indeed are we, that we not only have the doctrines to which we can refer, the Scriptures on which we can put our finger and say, "Here are the passages whereby we prove that the power of God is and shall be thus exhibited," but we feel it in our own hearts, and we are living witnesses of the power, as well as of "the truth, as it is in Jesus."

And there is not a single branch of science, history, or philosophy, which will not be made, if rightly pursued, to tend to this same purpose. We have already seen, in the few preceding chapters, how the investigation of the properties of matter tends to show us the perfections of God our Saviour. Passing away in thought beyond the bounds of this world into illimitable space, we see those Divine attributes, that Divine love and that Divine wisdom, employed upon a larger scale, and manifesting themselves through a wider range. If we, again, peruse the annals of the past, and trace the history of God's chosen people, and afterwards that of other empires and kingdoms, we see in the whole of the records of Providence the same tale told us, although written in different characters. So, again, if we investigate the heart of man, endeavor to unmask the passions, and unveil the powers which we shall find there, we shall still see the same history, the same wondrous proofs of God's love and God's wisdom ; and shall see, when afterwards we refer all and each of them to "the law and to the testimony," that if there is a light thrown upon history, there is a light thrown equally upon philosophy and metaphysics, whereby all brighten in the Divine illumination ; and that, on the other hand, they in turn hold up their torch-light to the Divine volume, and enable us the better to understand, and the more accurately to appreciate it. Is it not something for us to know that all that we have discovered is already revealed in the Book of God—not, indeed, as matter of system, not explained mathematically, not stated scientifically, but all inferred, all implied,

and we become enabled to understand those inferences and implications by means of the light given to us by external philosophy? Is it not somewhat to see that all the promises and all the threats which God in his volume hath given, have been and must be inevitably fulfilled? And is it not something of vast value for us to see that such is the constitution of the universe, and therefore of the human mind, and therefore of human society, that by reason of its internal laws, of the very principles upon which its great Creator hath formed it, every one of his words must have its effect, every one of his threats must infallibly be inflicted, and every one of his promises is certain of being fulfilled? We say these are discoveries; and we call them discoveries because they are revealed to us by light extraneous from that of revelation. Revelation does not come to us as the discovery of man, but as the absolute gift of God; but that great system is *so* given us that we have the means of investigating the truth in other sources, and that of finding them all tending to the same result.

We have the means of going into other regions, and bearing from thence the same productions. The light given to us from another sphere throws its lustre upon the same events, and shows those events to be correctly represented to us in the first place. We have an additional stimulus to our faith; an additional encouragement in our combat with the world; and when we meet with a philosopher "falsely so called," we feel ourselves strengthened in mind to oppose him, and our spiritual armor is rendered brighter by the exercise which we have given to it. Thus are we enabled to keep our contest alive with a surer hope of success, and with a greater confidence, that through our *ill* management a *good* cause shall not suffer in our hands.

For these reasons we believe that all those to whom it is given to minister the Word of God, should count it to be one of their greatest and most religious duties to cultivate their mental faculties. It is not enough for them to known theoretically certain doctrines; to be able to say that the Church has decreed such and such rites, and declared such and such facts; nor even that they should know how those facts are to be supported, and whence those rites are derived, and to "give a reason" for the faith that *is* in them, and for the practice which they *do* observe. The *outward and visible Church*,

with all her rites, and all her facts, is but a scaffolding for the building up of one spiritual and invisible; and the kingdoms of nature and providence are full of materials for that sublime edifice.

The "wise master builder" must dig in *all* quarries, and out of the universal treasure-house of the Lord bring things "*new and old.*" The poet, addressing the Church, says—

" Church of our fathers—thine the glorious task
To bring to pure religion's awful shrine
Fair ministering spirits—eloquence,
And poetry, and science, and the stores
Of deep philosophy—offerings that become
The Christian altar more than pearls of gold !
Thine ancient annals, saints and martyrs deck ;
And those who drew from nature's face the veil,
Seeking her glorious truths—as far on high
Amid the countless worlds that circling wheel
Round the ineffable throne—or in the depths
Of this dark earth, or deeper far who traced
The dark recesses of the human heart,
Unmasked its passions, and unveiled its powers!"

But while we speak thus concerning those to whom the ministry of the Word is committed, let us not lose sight of the equally important fact, that as all are to be "kings and priests to God and to the Lamb" for ever, so upon all, on the same ground, are these duties enjoined. Show us the man who is not intended by our Lord to exercise an eternal priesthood and to enjoy a royal immortality, and we will consent that that man shall take no further care of his intellectual powers than is necessary for him to live on day by day. Show us the man to whom the promises do not apply, and we will allow that man to have no duties of this or any kind enjoined upon him. But so long as these are privileges diffused throughout *the whole* of Christ's Church, and of which every member of that Church is essentially and inherently a partaker, so long the correlative duties devolve upon every one of us. When, therefore, we "search the Scriptures," it is not enough to search them that we may obtain the knowledge of a few facts or a few doctrines—we must search them by means of every light given to us, and by means of every science whereby we can gain additional information; every fact is interest-

ing which tends to illustrate the sacred writings, and every history important which tends to show us the fulfillment of sacred promises ; we must make every other kind of knowledge a handmaiden, as it were, to the great science of all—the science which teaches us the salvation of our souls.

This is, however, peculiarly the case with regard to those to whom is committed the dispensation of the oracles of truth—not because their salvation is of more importance than the salvation of others, or because it is necessary that they should know more than others of the perfections of God, or of the nature of his love, or of the character of his grace ; but as they have to set forth and expound those “lively oracles,” as they have to declare to others what are the doctrines of Christ’s true and catholic Church, and how those doctrines are maintained and supported—as they are called upon to strengthen the weak, and to instruct the ignorant, so therefore it is especially their duty, by reason of the weakness and ignorance which abounds in the world through sin, *fully* to qualify themselves for this great and holy office. This is especially the case in a land like this. We have not only the light of the Gospel, but that light brought to us pure by means of our Reformation. God has been pleased so to visit this land, that while a large portion of Europe lies in the comparative darkness of Romanism, we have the clear lustre of Divine truth without the admixture of man’s devices. This is no small privilege, and we rejoice greatly that we are thus blessed. But we do not disguise from ourselves the fact, that though indeed there is this light shining among us, yet it is “a light which shineth in a dark place”—“the dark places of the earth are full of the habitations of cruelty ;” and oh ! is there not a deep and dire cruelty to the soul which is manifested therein, even among us, great as our privileges are ? How many dark places are there, which still remain to be lighted up ! All who value the Gospel—all, therefore, who know how great is that darkness, and how bright is the truth as it is found in Jesus—should cultivate their mental faculties, in order that they may put them *thus cultivated* to the purpose for which God designs them.

And now let us turn to another class of persons, on whom these duties devolve, and that with no common force. These are ministers

called [upon to carry the banner of the Cross into lands where hitherto the Gospel hath not been known, and who have to combat not only the power of practical *unbelief* as we find it among ourselves, but the power of practical *disbelief* as existing in the form of heathenism. The greater part of men among us (alas, that we should say so!) are *unbelievers*. If you ask them whether they believe, they will say that they do; but as they do not "believe with the heart unto righteousness," so we cannot call them believers in the spirit in which the term is usually given. But those of whom we now speak are *disbelievers*. They believe that the Gospel of Christ is *not* true. Either they have not heard of it at all, and consequently it hath never been recommended to them, or they have heard of it and they have rejected it, as "a cunningly devised fable." And yet it is our duty, if we value that Gospel ourselves, to seek to recommend it to these. We must take it in all its glory and in all its purity; and while we know that such is its uncompromising holiness that we cannot for a moment think of admitting anything that is sinful to be consistent therewith, so that we must wage a war of extermination against all error, and against all sin, and against all corruption, yet we must remember that the Apostles themselves became "all things to all men, so that they might gain some." They endeavored to recommend the Gospel; and this they did by remembering what were the *peculiarities* of the persons to whom they addressed themselves. We find St. Paul *recommending* the Gospel to the lively and philosophic Greeks, by exhibiting to them the liberty which it gave them, by showing them its philosophical character, by pointing out to them how it held out the hope of a far brighter immortality than any system of their own could offer. We find him pursuing also this line of conduct, different and yet analogous, when he addressed himself to the sterner and more stately Romans; and when again he addressed himself to God's chosen people, scattered abroad, he addressed them in a style of argument with which *they* were familiar, and with a class of illustrations which would at once wing their way to their minds. Thus he became "all things to all men, so that he might win some"—and he *did* win some, and did win many; yet without bringing one stain upon the uncompromising character of the Gospel which he taught.

The study of the human mind becomes especially important to those who are thus called upon to preach in foreign lands the Gospel of peace. Such a person should study who those are to whom Christ is to be announced, under what phases they have hitherto been in the habit of considering religion, what class of ideas they have in their minds, and how among those ideas such as are erroneous can be best combated. He is to take, in the first place, those parts of the Gospel which do most easily recommend themselves to minds so situated. He is rather to show them the attractiveness than the threats and the awful character of the Deity. He is to point out those things in which they can agree, rather than those things in which they do not; and, in general, all which will and must engage their esteem and affection; and then when *that* hath produced its effect he will find it more easy to draw their attention and win their love to objects of a different character. But in order to do this, he must know the history of those people, the kind of philosophy which exists among them, and their attainments in moral and mental science; he must be acquainted with what kind of education is received by them, and what kind of arguments will be effectual among them. He must thus put himself in the same situation as they are, and he must bring his mind either up or down to a level with theirs; and sometimes, as far as intellectual culture is concerned, it is bringing the mind rather *up* to a level than *down* to a level with those who have to be addressed.

It is one thing to speak to the savage South Sea islander, and tell him that God who made the heavens, and the seas, and the worlds, is far more powerful than the wooden idol which he has worshiped; and it is another thing to preach to the learned and subtle Hindoo, to the philosophical and prejudiced Budhist, to the erudite and skillful Rabbi. These are men who must be attacked with different weapons—to whom the Gospel must be presented in a widely different view. In the one case, indeed, it is apparently but a simple work; but, alas! how are they deceived who suppose the heart of man to be, under *any* circumstances, a simple machine!—whereas in the other case we have first to make ourselves masters of large and curious systems, we have to become acquainted with the intricacies of acute and powerful minds, and then to contem-

plate the Gospel from the ground on which we have put ourselves, and see from what points the strongholds of such systems are best to be attacked. Therefore, for the most part, he who undertakes to be a missionary of Divine truth, must be a man of enlarged and cultivated faculties. He must not be one who says to himself, "Because I am going to speak to the unlettered savage, therefore it is but little preparation that I need for the work." He must study closely every function of the human heart; he must dive into its recesses; he must analyze its motives; and when he has done this, he will see that he has undertaken no easy office, but one that will require all his efforts, and a constant succession of efforts too, in order that the Gospel may have its effect, with the blessing of God resting upon it.

Now there is one class of study which we wish to recommend as very important, as well to the missionary as to all those who desire strongly and effectually to cultivate their mental powers, and especially to those who are called upon to argue in defence of any class or kind of truth—and this is the study of mathematics. We do not mean to say that we recommend all men to pursue the study of *analytical* mathematics, in order that they may make themselves astronomers, or geometricians, or engineers; but we would most earnestly recommend that they should so far make themselves masters of the first principles of it, as to understand the strict and severe line of argument it lays out for them. It will teach them to lay aside all those things which do not at once make to the point; to reject all false deductions; it will exhibit the pure undiluted truth, whatever it is; and to whatever class of truth they desire to apply themselves, it will lead them thereto by the strictest and closest arguments. A pursuit such as this, therefore, is especially needful to those whose reasonings are to be the means of convincing others, and whose office it is mentally to combat in defence of the truth. It is necessary in forming an argumentative mind, and is important for another valuable reason to the minister of the Church, for there are many branches of philosophical research capable, as we have seen, of throwing a strong light upon the Scriptures of truth themselves.

In the course of these few chapters I have mentioned many im-

portant facts, and shown how they elucidate the books of Moses. And let us remember that the chief of these facts are to be proved by mathematical analysis. We cannot *all* be satisfied by merely taking one from another the facts handed down to us age after age ; there must be *some* among us who can analyze these facts for their own satisfaction—ascertain that such a system is a true system—such another system a false one. It is as necessary that there should be some among ourselves who can do this, as that there should have been some to make the discovery in the first place ; and this because, first, all science must be of a progressive character, and we know not how far our researches may extend, and what new wonders may be yet discovered ; and next, because it would be disgraceful to us, as human beings, were we to sit satisfied with having all our knowledge second-hand, with attaining to no more than that given to us by our forefathers, which they received from their ancestors, and they in turn from theirs. Our progenitors have done much for us ; they have investigated the works of nature, and handed down large discoveries ; they have carefully studied the Word of God, and have given to us their learned commentaries upon it. We are to study the same, and pursue our researches a little further, in order that we may leave the world not only not worse, but rather *better* than we found it—that we may do for future ages somewhat in the way of recompense for that which past ages have done for us.¹

God has in his mercy bestowed upon us certain intellectual blessings—a certain portion of mental illumination, which we have derived *mediately* indeed from him, but *immediately* from our forefathers. He has shown us in what way this mental illumination may, *if rightly used*, be made useful to the instructing the religious mind, to the producing a religious spirit, to the propagation of religious truth ; and inasmuch as we find by experience that this *has* been the case, as we see that in the very nature of things this must be the case, therefore is there a duty incumbent upon us to hand down our share of that light, to add our quota to that illumination, that our posterity may receive somewhat from us more than we have

¹ See Professor Sedgwick's Discourse on the Studies of the University of Cambridge.

received from our ancestors, and thus the word of God and the work of God, so far as it operates by means of human intellect, may go on and increase.

Some foolish man said to that eminent divine, Dr. South, that God had no need of man's learning; and he went on to argue that inasmuch as God had called not the wise and learned, but had sent fishermen and husbandmen to be the first means of propagating the truth, therefore we were not bound to study mathematical truth, nor to spend our time in historical researches, but were to be perfectly satisfied with that illumination which would come to us from the Spirit, and to seek and desire no other. Now, Dr. South wittily replied to this, that though it was true that God had no need of man's learning, yet had he less need of man's ignorance, and that as it pleased God at all times to work by instruments, and those instruments have very frequently been such whose operations we could ourselves take up, and whose nature we could thoroughly understand, so in the propagation of his truth and the promulgation of his word he had been pleased to fix upon the ordinance of preaching, and this ordinance he had at first endowed with miraculous energy.

Thus when the apostles, whether the unskilled and unlettered man, or one of the most learned of his age and country, a man "brought up at the feet of Gamaliel," skilled in all the learning of the Jews, the most eminent of his nation—we say, whether it were the one or the other that spake the word of truth, there was a Divine unction that attended that word, and thousands believed when it was spoken. And these same persons, learned or unlearned, who were thus chosen, had miraculous powers given to them of another order; they were enabled to raise the dead, to give sight to the blind, and power of motion to the lame; and this proved that it was no common power which resided in them, and no common mission on which they were sent. They had the means of showing that if they were learned, it had little to do with the nature of their work; and, if they were ignorant, it was but another proof of the Divine energy that actuated them. Learning was not necessary for *them*. But in the course of time all these miraculous powers were taken away, and God was then pleased to carry on his work in the church by a totally different system. The ordinary operations of the Spirit were

then *alone* perceived. Men no longer spake with tongues; they no longer interpreted hitherto unknown languages; they no longer called upon the dead to witness their power; they no longer converted thousands at once by the words which they spake; but the *gradual* operation of the Spirit still went on. It was the same Spirit, though it worked by different means; it was the same arm of the Lord, though the weapon was changed with which the attack was made; and still we see that those attacks went on, and the work of the Spirit still continued its operation. It was now like “a little leaven, that leaveneth the whole lump.” Unseen and impereceptible in its operation, it was yet felt by its results. And then, when these miraculous powers were taken away from the ministers of the church, did it become necessary for them to cultivate the mental powers which they had, in order that the *natural* operations of the Spirit might be carried on thereby.

The Christian student may indeed say, in the elevating language of Thomson—

“With thee, serene Philosophy, with thee
 And thy bright garland let me crown my song!
 Effusive source of evidence and truth!
 A lustre shedding o'er the ennobled mind
 Stronger than summer noon, and pure as that
 Whose mild vibrations soothe the parted soul
 New to the dawning of celestial day!

Hence, through her nourished powers sustained by thee,
 She springs aloft with elevated pride
 Above the tangling mass of low desires
 That bind the fluttering crowd, and, angel-winged,
 The heights of science and of virtue gains,
 Where all is calm and clear, with nature round;
 Or in the starry regions, or the abyss,
 To Reason's and to Fancy's eye displayed
 The first up-tracing from the dreary void
 The chain of causes and effects to **HIM**,
 The world-producing essence, who alone
 Possesses being! while the last receives
 The whole magnificence of heaven and earth!”

THOMSON, *Summer.*

Here we will pause. We have reverently listened to many echoes of the universe, have humbly endeavored to analyze them, and have traced in them the reverberations of the Divine word. We have sought to point out the spirit in which they are to be heard, and the uses to which we may apply them. We now for a while take leave of THE WORLD OF MATTER, and shall try if within the awful boundaries of THE WORLD OF SPIRIT we may not catch the echoes of the SAME VOICE, revealing to us the same august truths.

ECHOES OF THE UNIVERSE.

PART II.

ECHOES FROM THE WORLD OF SPIRIT.

PART II.

ECHOES FROM THE WORLD OF SPIRIT.

CHAPTER I.

THE SUBJECT INTRODUCED — ITS IMPORTANCE — COMPARISON BETWEEN THE WORLDS OF MATTER AND SPIRIT — PERSONALITY OF THE DEITY — DIVINE APPEARANCES TO ADAM, CAIN, ENOCH, ABRAHAM, JACOB, MOSES, JOSHUA, ELIJAH, MANOAH, BALAAM, NEBUCHADNEZZAR — THE ANGEL OF THE COVENANT — WHY SO CALLED — VISITATIONS OF WRATH TEMPORARY — THE SHECHINAH A MANIFESTATION OF LOVE — INTENDED TO BE PERMANENT — VARIOUS MODES OF INSPIRATION — DREAMS — VISIONS — TRANCES — CORRESPONDENCE OF THE OLD TESTAMENT WITH THE NEW — CONCLUSION.

HITHERTO we have contented ourselves by listening to the echoes of a Divine voice, as they fill with their solemn sound the material universe. And if this be capable of enlightening us so much with regard to eternal verity, surely there is not less information to be obtained by the study of the WORLD OF SPIRIT. He who formed the one, hath formed also the sublimer proportions of the other ; he who made all things by the Word of his power, created the soul of man and of all other intelligent creatures by the same energy as that whereby he made those worlds in which they find their habitation.

Yet so much more do we perceive the magnificence of his attributes in the one act than in the other, that we feel ourselves at liberty to say, that though we may learn much concerning HIM, and therefore concerning all truth, from the study of the visible creation, there is yet more to be learnt from the study of that realm of spirits, of which he is, in a more obvious manner, the Ruler ; for although all things are his by creation, and his by the constant exercise of his omnipotence in upholding them, still there is an ap-

parently closer union between spirit and spirit than we can possibly conceive to exist between spirit and matter. The one is the instrument used for any particular purpose ; the other, the power or intelligence by which the instrument is guided.

We purpose now, therefore, to direct our attention to the light thrown on the nature of God and the spirit of man, and on the relation which exists between the two, by those numerous passages in the Divine writings which give us glimpses into the WORLD OF SPIRIT, and make us more acquainted than we otherwise should be with that which is passing beyond the bounds of our corporeal senses.

And, first, we shall naturally be led to consider what is revealed to us in Scripture concerning him who is the Lord and Creator of all ; and who must therefore be considered as the type of all spirit, existing as he did in his own solitary eternity before aught else was in being—existing in the fullness of his glory and the plenitude of his wisdom ere he had called forth one intelligent being to understand his attributes and to celebrate his praise. In the Almighty mind itself existed originally the type of all those intelligences who were subsequently to be created ; according to that Divine archetype did he form them ; by his own Divine power and by his own Divine superintendence doth he now maintain and govern them. So that the first thing which we are naturally and necessarily called upon to consider, in an investigation like the present, is—What has been revealed to us in Scripture concerning God himself ? We do not *now* speak of such revelations as tell us that he is a God of all power, love, and wisdom ; nor of those made in the prophecies by the spirit of inspiration ; still less do we enter into an investigation of pure spirit, in a metaphysical point of view ; but simply and solely we refer to those instances in which he has been pleased so to manifest himself to mankind as to prove his *personality*. This is a most important point for us to examine ; for not a few, both in ancient and in modern times, have said that we can have no idea of God, save that of his being the universal power of nature, itself divine, nay, itself the Divinity ; that there is no other God to be discovered, and that consequently, to speak of God as a distinct person, in the manner in which he is universally spoken of in Scripture, is merely

an endeavor to bring down the Divine attributes to the comprehension of mankind.

The error of the pantheist was, as we have already shown, that they simply deified nature. We, who regard all nature as pervaded by the Divine Spirit—the visible universe as but the fruit of God's own action on his own infinite perfections—while we see HIM where there is aught good or wise, or mighty or lovely; hear his voice in the roar of the ocean, the roll of the thunder, or the rush of the wind; see his face in the clear heavens, and trace his hand in all the marvels of nature and providence; while in fact we recognize him as the ever and only existing—do not forget that throughout this universality of being, there is a distinct personality of will and purpose; and lest man should lose sight of this, the Great Supreme has revealed himself to us in the person of Christ. Those who call nature GOD, confound effects with causes, the expression of will with will itself.

In order that we may not be led away by a philosophy so erroneous as this, we not only find God spoken of in the Scriptures as a Person, but that personality is impressed upon us from time to time by instances of his Divine appearance, such as render it impossible for us to entertain these pantheistic notions. These instances show that in addressing ourselves to God we are not addressing ourselves to a vain abstraction, but to One who, while his existence extends through all space and all time, is nevertheless capable of sympathizing with us in our doubts and sorrows; One who perfectly understands, and that, too, from his own experience, all that is passing in our hearts; One who has made that capacity evident to us by taking our nature upon him, and so assimilating himself with us that there is not one temptation to which we are subjected, not one trial which has fallen to our lot, which he himself is not able accurately to weigh, and which he will not give us strength to meet or to resist. Thus was he in our nature capable of being tempted, of appreciating the difficulties of the tempted, and of knowing exactly what kind of strength and support we require under trial. He was “tempted like as we are, though without sin.” This sinless humanity is, therefore, our model; and, as Mr. Slack admirably remarks, “The nobler our idea, the more fervent is our

desire to reach it ; the more we realize to our hearts and minds the likeness of our Almighty Father, the more do we desire, in thought and deed, to prove that we are his children. But it is not to an intellectual abstraction we can thus approach ; not to a being dwelling apart, a long way off in the heavens, nor to a pantheistic spirit—cold, heartless, and circumscribed as a law of gravitation. Our soul can yearn after and be satisfied with no chemical affinity, or electrical power ; we must have humanity, infinite in excellence, boundless in its development.¹

It is very important, as Christians, that we should have this idea of God's *personality* ; for we cannot, without it, worship him aright. The philosopher may consider Deity as an abstraction ; but he who would love him and confide in him must regard him as a Person ; and hence it is that we find so many instances in Scripture which render it impossible for us to consider the Great Supreme under any other light.

It may, however, be asked, "But if God be indeed 'a Spirit,' since we know that a spirit hath neither body, parts, nor passions, how can that which is true of us be true also of him ? how, in short, can there be such a similitude established between God and ourselves as to render that which we know concerning the one applicable also to the other ?" And here we must at once admit that many things *are* related in Scripture concerning God, which must be understood as we have stated in referring to objectors ; they are, *to a certain extent*, figures of speech, intended to bring down to our comprehension the Divine attributes. We do not, for example, understand that God is subject to the same passions as we are ; and when those passions are attributed to him in the Divine writings, we are not to take the expressions literally, but figuratively. Thus, when we read of God's "repenting," of his "being angry," of his "taking counsel," we understand all these phrases as typical. We know, indeed, that events which take place under such circumstances as these figures suppose, take place by reason of action going on in the Divine mind *similar in its results* to that which would operate among men under the influence of such feelings. When God is

¹ Church of the Future, p. 9.

said to be "angry with the wicked every day," we know that the consequences of his typical anger are precisely the same in character as would take place were God really subject to that passion which man would feel under similar circumstances. When, again, God is said to have "repented that he had made man on the earth," we know that the consequence was precisely the same as if it had been possible for God to regret what he had done. We can, therefore, understand how figures of speech may be applied to the Divine Essence, in order that the Divine procedure may be comprehensible to us.

For want of attending to this simple rule, many entertain very erroneous ideas concerning God. They consider him as an infinite man—a man of infinite passions, endowed at the same time with infinite wisdom, power, and love; and do not appear to comprehend how inconsistent is this notion with Divine perfection. If, on the other hand, we regard God simply as a spiritual Being, but at the same time attribute to him that personality which belongs to ourselves; and if, further, we remember that when human passions are ascribed to him, it is because the consequences which follow are similar to those which would result if he were *really* subject to passions—then, though we are incapable of finding out God by searching, and are unable to obtain such an idea of him as would be adequate to the magnificence of the subject, still we do avoid, on the one hand, the error of those who look on the Godhead merely as an abstraction, and on the other hand, that of those who regard him as one of ourselves.

While, therefore, we carefully abstain from attributing to God those feelings and passions which can only be entertained by finite beings, and remember that whenever such expressions are applied to him in Scripture they are applied because God graciously designs to make himself or his acts comprehensible to us, still we must bear in mind that God claims for himself a peculiar personality, and that he does so to show us that the Being with whom we have to do is no vain abstraction, but a Being whom we may love and trust, a Being whose attributes are not only *capable* of being employed, but are actually exerted for our benefit. We pray to him because we know that "he is a God who heareth prayer;" we trust in him,

because we know that “they who do trust in him shall not be confounded;” we apply to him in cases of difficulty, because we know that he is the supreme centre of all wisdom ; we fly to him when we require support, because we know that he is the true source of all deliverance ; and we do all this, because we know and feel that he sympathizes with every one of us ; nor can we address a faithful prayer to him without believing that he *will* be with us, and sustain us in all the sorrows and trials which we may be called upon to undergo.

Having thus spoken concerning the antecedent probability that God would exhibit himself to his people as a *person* and not as a mere abstraction, we shall next proceed briefly to consider some of the instances of such manifestation recorded in the Scriptures, and which apply especially to this subject. These instances are much more numerous than the mere casual reader of Scripture would be inclined to think. Indeed, the first thing which will strike us, on a more careful examination, will be the frequent visitations and extraordinary circumstances related of “*the angel of the Lord*,” which when closely investigated are incompatible with any other solution than that “*the angel of the Lord*” was the Lord *himself*. When Adam was called into existence, he was created in the image of God ; not a mere spiritual image, but the type of that form subsequently to be borne by our Lord himself—a type which already existed in the Divine mind, and according to which Adam was created. Hence, when we find God appearing in numerous instances in the form of man, we do not imagine that he assumed that form merely in order to make himself comprehensible to man, but rather that the form itself, being the Divine image, had been assigned to man even before the foundations of the world. Beautifully does Mr. Slack observe, “If man be the image of God, the archetypal man and the ultimate and perfect man must be now, must ever have been in God ; hence the idea of God-man. No change of creed has ever got rid of this idea. It is to be traced in all mythologies ; it is found in various shapes, in all Christian systems. As our conceptions of man vary, so will our conceptions of God vary, and so will that compound of both—the Man-God—vary too. Let the most skeptical critic take away from New Testament history all that

he can direct a cavil at, and there remains in Christ the greatest, the sublimest thought, the purest and loftiest feeling, that man ever knew. Growing for ages into more perfect view—still dimly seen—obscured by vapors of corruption, but destined to assume grander and more lovely proportions, and to glow with diviner light—stands this figure of Christ. The Christ influence—the Christ Spirit—Christ himself—must have been from all eternity a part of God. God would be incomplete were there no Christ; without Christ there would be no God.”¹

The father of men walked and talked with God as a man walketh and talketh with his friend. Doubtless in those conversations which were vouchsafed to him before he had departed from his original innocence, there was implanted in the yet unfallen mind deep and varied wisdom ; and that wisdom, according to a Hebrew tradition, which we hardly dare reject, descended to the antediluvian patriarchs. These patriarchs, therefore, if such traditions be well founded, knew more of the nature of spirit than we can ever do—and so far, metaphysically, more of the Divine nature, as well as more concerning the mysteries of creation, and the wonders of providence. Not that they were more advanced in the knowledge of Divine *grace*; not that they had such precious privileges as we have, who live under the Gospel dispensation ; but as if by way of compensation for their not partaking of that “glory which should come after,” God made known to them more than he has made known to us of the *natural history* of his visible and invisible kingdoms ; in other words, their philosophy was *more* extensive, and their theology *less* so than ours. The story which the Jewish Rabbis relate in the Talmud of the learning of Adam, has been already related in the fourth chapter of the first part, and need not be repeated here ; but not only do they speak concerning angelic visits, and conferences with the higher intelligences by which Adam was instructed in all the wonders of the worlds, but they relate various conversations held between the parent of the human race and his Divine Lord. With the truth of these particulars we have little to do. Thus runs the tradition ; and there is sufficient evi-

¹ Church of the Future, p. 10.

dence to show that the most intimate converse took place between the first man and his Maker.

God subsequently appeared to Cain, and promised that his life should be spared, though he had taken away that of his brother; and as a token or sign of his covenant, the Almighty put a mark upon the fratricide. This *must* have been a Divine act. God alone could have authority to perform it, for he alone could remit sin; and a part, at least, of the punishment having been remitted in the case of Cain, we ascertain by this circumstance that among those who, under the old dispensation, were admitted to personal intercourse with God, Cain, the first murderer, occupies a conspicuous place. The form under which God appeared to Cain, the token or sign which he gave him of his covenant, have been made the subjects of many absurd legends. One Rabbi, indeed, declares that it was a long horn growing out of the forehead, for which he does not fail to allege many, to a Talmudist, very satisfactory reasons. For our purpose here, it is quite sufficient that God visited Cain and made a covenant with him.

After Cain we come to Enoch, who “walked with God, and was not; for God took him.” Short as was the record of this patriarch’s life, many important discourses might be preached concerning the glory to which he attained, and the privileges which he enjoyed. “God took him.” He was translated, and never saw death. There was, indeed, an opinion maintained among the Jews that Enoch returned to the earth again under the form of Elijah, and that he shall appear a third time under the form of the precursor of the Messiah, when he shall be subjected to death like other men. With this, however, we have at present nothing to do. We are only concerned with the assertion that God took him from a world of sin to the brightness of his own immediate presence.¹

¹ The Talmudic treatise, Bava Bathra, gives the following account of persons who have been exempted from the power of the angel of death:—“Our Rabbis teach that there have been six over whom death had no power—Abraham, Isaac, Jacob, Moses, Aaron, and Miriam.” Besides these, another treatise mentions Enoch, Serach the daughter of Asher; Bitjah, Pharaoh’s daughter; Hiram, King of Tyre; Eliezer, Abraham’s servant; Ebed-Melech, the Ethiopian; a servant of Rabbi Jehuda; Jabez; the Rabbi

Afterwards, and in like manner, we find God himself appearing to Noah, and telling him that he would punish mankind for violating his laws, by bringing a deluge on the earth ; the expressions actually employed clearly showing that it was God who manifested himself to the patriarch.

After the flood are similar instances of God's appearance in the case of Abraham. One such instance is exceedingly remarkable ; after numerous blessings had been conferred upon the patriarch, and he had been admitted, more than once, to close converse with the Lord, it happened that at a certain time three angels came to him ; and as the narrative is one which bears, in a striking manner, on the subject before us, we shall refer to the passage in which this appearance is related. "And the Lord appeared unto him in the plains of Mamre : and he sat in the tent door in the heat of the day : and he lift up his eyes and looked, and, lo, three men stood by him : and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground." It will be observed that the subsequent conversation tended to show him that the three men who appeared to him were not *ordinary* mortals. It was on this occasion that the gracious promise was made to him that Sarah his wife should give birth to a son in whom "all the nations of the earth should be blessed." One of the angels who thus appeared to him is afterwards called "the Angel of the Covenant;" and we, therefore, regard this as a manifestation of the Lord himself. That this was the case, will moreover appear from the following words addressed by him to Abraham : "Wherefore did Sarah laugh, saying, Shall I of a surety bear a child which am old ? Is anything too hard for the Lord ?" This angel too is frequently spoken of in the chapter in express terms as "the Lord ;" and to this must be added the fact that the nature of the promise made to Abraham was such as, having been given by the Lord himself, could only have been *confirmed* by the Lord himself. It is also worthy of notice that while *three* angels came to visit Abraham,

Jehosscha ben Levi; all the race of Jonadab ; and the posterity of the bird Phœnix. There are very singular reasons given why these persons were thus exempted.

two of them only proceeded subsequently to visit Lot. Lot received angels, but with them was not "the Angel of the Covenant." The angels who visited him brought with them the Divine blessing; but it does not appear that either of them assumed the Divine character. In the interval which elapsed between the two visits, "the Angel of the Covenant," the promised Messiah, had "gone his way." Thus there was a remarkable distinction between the manifestations wherewith the two patriarchs were honored.

Previous to this, a divine visitation was vouchsafed unto Hagar. The passage in which it is stated, occurs in the sixteenth chapter of the book of Genesis, the seventh, eighth, and ninth verses. It has reference to the period when she had been cast out by her mistress Sarai. "And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands." Subsequently we read, "And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?" So that here, having the promise of a son given unto her—a son who, though not equal to Isaac, was still to occupy no inconsiderable place in the history of the world—we find her, at a time when she was under the influence of inspiration, and when she therefore clearly understood who it was that spake unto her, ascribing to "the angel of the Lord" a divine character; and the angel also claiming it for himself, by the very nature of the blessing which he pronounced, or at least by the words in which the blessing was promised: "I will multiply thy seed exceedingly." He does not say, "The Lord will multiply thy seed exceedingly;" but he speaks altogether in his own person; and in recognizing the divine character of him who spake, Hagar

said, "I also here looked after him that seeth me." "And she called the name of the Lord that spake unto her, Thou God seest me."

But a still more remarkable appearance is that which took place to Jacob, when, after having left the house of Laban, he was about to meet his brother Esau. While Jacob's thoughts were occupied with this meeting—a meeting between brothers so long alienated ; while, too, his mind was probably reverting to the promise which had been made by God that "in him and in his seed should all the families of the earth be blessed," and perhaps striving with the Lord in prayer, that this long-prized and most precious promise might be fulfilled, there came unto him A MAN who "wrestled with him until the break of day." In this case, we have the appearance of a *Man* to the patriarch—one who left a token to prove that it was no phantom of the brain, no imaginary being, but a solemn and dread reality—a Man mighty indeed, who had wrestled with him. Further, the nature of the promise then made, and of the blessing then bestowed, altogether precludes the idea of the angel who appeared to Jacob being any other than the Lord of glory himself. We find him at once changing the name, as well as the character of the patriarch. "Thy name shall be called no more Jacob, but Israel." And here our attention is directed to a very peculiar circumstance. When the angel had asked the name of the patriarch, and the latter had replied "Jacob," and when the new name had been bestowed, Jacob said, "Tell me, I pray thee, *thy* name. And he" (that is, the angel) "said, Wherefore is it that thou dost ask after my name ? And he blessed him there." He had given Jacob a new name, but he did not declare his own. Yet, by the nature and form of the blessing pronounced, and by the ratifying of the former covenant, it is sufficiently established that the angel who now appeared was the angel by whom the patriarch had previously been visited, who had manifested himself unto Abraham and Isaac, and had given *them* the promise, which was now renewed and confirmed unto their successor.

There is in this passage a singular correspondence with another portion of Scripture. In the book of Judges, at the thirteenth chapter, will be found the promise of the birth of Samson. The

angel of the Lord appeared unto the wife of Manoah, and promised that she should give birth to a son, who should rescue the people of Israel from their adversaries. "And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat-offering, and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on." It appears doubtful, indeed, whether we should regard the appearance which took place to Manoah and his wife as that of the Lord himself, or simply as that of an angel. Amongst the reasons for doubting that it was the Lord himself, is the fact that Samson was by no means a person of sufficient importance to make it appear likely that God would visit his parents to announce his birth. And as regards the tenor of the narrative, while in some respects it affords reason for supposing that the angel who appeared was "the Angel of the covenant," in other respects it gives ground for the belief that the Lord sent an angel to proclaim to his people the approaching birth of a hero who was about to rescue them from their captivity. There are some other reasons for supposing the herald of Samson's birth to have been merely a created angel. "And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord." We hear nothing in the whole course of this history to warrant a belief that "the Angel of the covenant" was himself present, save Manoah *saying* unto the angel, "What is thy name, that when thy sayings come to pass we may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, *seeing it is secret?*" This last expression is chiefly relied on by those who believe that the appearance related was an appearance of the Lord. On the other hand, the fact that the angel declined to accept the burnt-offering, and directed that it should be presented unto the

Lord, would lead us to the conclusion that the appearance was that of a created angel.

After the time of Jacob, we find appearances of the Lord as "the Angel of the covenant" to Moses on many occasions, and to Joshua on an especial one, when he was directed to put off the shoes from beneath his feet, for that the ground whereon he stood was holy. The circumstances under which this latter appearance took place will be found in the book of Joshua, at the close of the fifth chapter:—"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." This appears to have been an appearance of the Lord himself, in order to encourage both Joshua and his people in the great enterprise before them. They had indeed powerful adversaries, and there was abundant necessity that the Lord himself should go before his people as he had promised. God had said that he would send *his angel* before them; but he had also declared that he would go himself before them. More than once he makes a distinction between going himself and sending his angel; and here he states that HE HIMSELF was come as "Captain of the host of the Lord." It is observable that the angel approved of the adoration paid to him by Joshua—a circumstance which shows that the Lord himself was about, in the plenitude of his divinity, to precede his people.

Another instance of the appearance of the Lord occurs in the second chapter of the book of Judges. And this is not an appearance to any particular person, but, as it would seem, to the whole congregation. Here, again, the being who appeared is stated to have been *an angel* of the Lord. "And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware

unto your fathers; and I said, I will never break my covenant with you; and ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice; why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voices and wept." Here, then, we have an instance of the Lord's appearing to the whole congregation, and rebuking them for their apostacy. We at once perceive from the narrative that the words could not be spoken by any created being. It was *the Lord's* covenant that had been broken; it was *the Lord* who had brought them out of the land of Egypt, and who now promised to conduct them to Canaan; and therefore in this, as in many other instances, we must understand by "the angel of the Lord" the Lord himself in a form visible to man.

Another case of divine manifestation occurs in the instance of Samuel; for although we are not told that the Lord *visibly* appeared to Samuel, yet the Lord *called*, or spake, unto him, addressing him not by the mouth of a prophet, or by means of inspiration, but in an audible voice; and therefore, among the divine manifestations, the history of which is recorded in the Old Testament, that made to Samuel must be included.

Once more: a very remarkable instance occurs in the history of Elijah. On perceiving that the Lord's prophets had been destroyed by Ahab and Jezebel, he was about almost to give up hope, and in this position of affairs he said, "Take away my life, for I am not better than my fathers." And then, doubtless to encourage the prophet, the Lord made to him that wonderful appearance, which is related in so remarkable a manner, wherein first we have passing before the prophet "the strong wind, and after the wind an earthquake, and after the earthquake a fire, and after the fire a still small voice;" and then we have that commission which is given to him by the Lord under circumstances so awfully sublime, to appoint another prophet to succeed him: and he is told that his prayers are heard, and that when he is removed from the world,

there shall not only be another prophet, but other kings over Israel and over Syria, to carry out the designs of the Lord.

There is some similiarity between this revelation and a still more wonderful one which was made to Moses. Moses said on that occasion, "Show me thy face;" but the answer was, "Thou canst not see my face and live." Albeit Moses was not permitted, by reason of the frailty of the flesh, to see God in that fullness of glory in which we trust we shall all one day behold him, yet God said to him, "I will make my *goodness* pass before thee." The prayer was then answered in a way more glorious even than that which he had expected. Though the prayer was not answered literally, yet the petitioner was enabled to behold the mercy and loving-kindness of God. He could not, indeed, behold with the bodily eye the dazzling glory of the Lord; but he was privileged to see that spiritual glory which was subsequently exhibited by Christ as "the brightness of the Father's glory, and the express image of his person."

Hitherto we have spoken of those among the Old Testament saints who were honored with divine visitations. But it is somewhat remarkable that such manifestations were not confined to the people of the Lord. There are two instances of such personal appearance to Gentiles—one to Balaam, and one to Nebuchadnezzar. That God did appear personally to Balaam is evident from the history respecting the angel of the Lord, with whom he held that memorable conversation recorded in the book of Numbers. When Balaam set out from his home, in order (in compliance with the request of Balak) to curse the people who had come to pass through his land, the angel of the Lord opposed him; and the particulars of his opposition are related thus:—"And God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him." Twice the angel of the Lord opposed his progress, before Balaam himself was aware that he did so. "And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee that thou hast smitten me these three times?" Subsequently we read, "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord

standing in the way, and his sword drawn in his hand: and he bowed down his head and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me. And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now, therefore, if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak." In a conversation recorded between Balaam and Balak, the former is reported saying, "Lo, I am come unto thee: have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak." Thereby Balaam recognizes the divine character of the angel who had been opposed to him, and whose commands he declared himself compelled to obey. Most wonderful, too, was the prophecy of Balaam. Though he "loved the wages of unrighteousness," and is set forth in the New Testament as a type of those whose hearts were not right with God, yet was he permitted to predict the covenant of the Lord, and to show forth the glory of future times.

But if this were a marvelous interposition, what can be said concerning the extraordinary vision seen by Nebuchadnezzar, when the three Hebrew children, as recorded in the book of Daniel, having been cast into the midst of the fiery furnace, the king saw them unhurt, and uttered those words of astonishment, "Lo, I see *four* men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God!"—a wondrous vision, which must strike all as most marvelous in itself, and as calculated to show how, by his own special presence, God cheers and comforts his people in a time of trial and sorrow—how he supports them when no earthly power could do so—and how he displays his command, not only over the hearts of men, but over the universe itself. It shows, like many others, that all things are obedient to his power, and "work together for good to those who love him."

These instances which have been given of the appearance of a divine Person to men were temporary, and served chiefly temporary purposes. The Captain of the host of the Lord was not *always* visibly cheering the people in the warfare which they had to accomplish; the three Hebrew children had not always the visible form of the Son of God to assure and to sustain them; those who were called upon to work deliverances had not always “the angel of the Lord” standing by their side, telling them what God intended to do by and through them. But there was one peculiar manifestation of God’s presence which was *permanent*—the shechinah, the continuous glory on the mercy-seat. And it is both interesting and encouraging to reflect, that whereas the other visitations were those by which God cast out his enemies and destroyed those who were opposed to his people, the permanent manifestation of his presence was one of love. The “angel of the Lord” went out to assist his people in battle, and when victory had been obtained, he was no more seen; but the shechinah remained until sinned away. Then, as now, was God emphatically a God of love; for although from time to time he showed himself as one to whom vengeance belonged, yet was the perpetual exhibition of his divine glory that which proved him to be a God of mercy. On the mercy-seat was not a transient, but a perpetual lustre. The divine glory descended and filled the tabernacle when it was solemnly dedicated to his service, so that Moses could not enter because of the glory of God; and that splendor remained, although it did not continue to prevent the access of Moses; and Aaron was permitted to enter once in the year. But when the people, by their repeated relapses into idolatry, so grievously offended the Lord that he withdrew from them his favor—when they were carried to Babylon in captivity—from that time no visible exhibition was made to them. Yet he spake unto them by his prophets; he declared that although they had been thus scattered, they should stand before him again, and again serve him in his holy temple. Still, that great, that wonderful, that loving manifestation was no longer made unto them—they had sinned it away!

And now, by way of conclusion to this chapter, we must remark that more than once when the Lord appeared to his people he is

said to have done so as "*the Angel of the covenant.*" By no possible interpretation can the appearances which we have mentioned be referred to any but a divine person. There would seem to be this object in speaking of God as the "Angel of the Lord," the "Sent of the covenant"—namely, that it enables the narration to exhibit, as it were, so much of that wondrous amount of love and power as human exigencies required and human intellect could understand, and to place this before men in the most gracious manner; not plunging them at once into the ocean of divine love, but taking for them, as it were, a drop from that ocean, and keeping the glory within those limits which would enable the faculties of fallen man to receive it. When God gave any visible token of his presence to his people of old, he gave them to understand that while he revealed somewhat of his glory, they were not to suppose that its fullness was perceived by them. He vouchsafed to them that which was necessary for the time; he condescended to adapt himself to their powers by enabling them to see through a glass darkly, instead of face to face. At the same time he gave them intimations that the "angel of the Lord" was really no other than the Lord himself, in order that there might be no misgivings in their minds as to the accomplishment of the promises made to them.

But when God spoke unto his people by prophecy, the exhibition made was of a totally different kind. The prophet, in dream or trance, beheld the Lord and spake with him; but this appearance was altogether different from those manifestations of which Scripture has already furnished us with instances. Prophets, *in their visions*, beheld the Lord; they were caught up, *in spirit*, from the earth—lifted into communion with the invisible world; but it was not with the bodily eye that they beheld God, it was not with the bodily ear that they heard the accents of divinity. Wrapt in ecstatic visions, they heard and saw the things which God intended to bring to pass. Sometimes it would seem as though the Spirit had merely sharpened their intellect, and given them thus the knowledge of future events. They were enabled to discover by the analogy of the past what should come to pass hereafter; and, their powers being thus supernaturally exalted, were in a position to de-

clare the results of their observations to their fellow-men. Sometimes they had the interpretation given them at the same time as the vision ; sometimes that interpretation was withheld, and the whole prophecy remained dark until its accomplishment showed at once both what had been intended and how surely the prediction had been fulfilled.

And here, perhaps, will be a suitable place for a few remarks on *inspiration*. There have been some who maintained not only that "all Scripture is given by inspiration of God," but that the inspiration of every part is one and the same, and that the Holy Spirit prompted each and all of the sacred writers to state certain facts and propound certain doctrines, and to do this in certain words. This verbal inspiration is, however, evidently lost in a translation, and is, moreover, negatived by the circumstance that there are certain varieties in the events related by different writers, all according to this theory equally and verbally inspired. An instance will be found in the case of the purchase of the threshing-floor of the Jebusite by David, after the numbering of the people. Two accounts are given ; one in the 2d Book of Samuel, chapter xxiv., and another in the 21st chapter of the 1st Book of Chronicles. In these two accounts the name of the Jebusite is different, and the price paid for the threshing-floor. One such instance will negative the theory of a universal *verbal* inspiration. But as undoubtedly some parts of Scripture *are* verbally inspired, such as the direct messages of God to his saints and to his chosen people, so we must perceive the necessity of accommodating our theory to the facts of the case. We shall recognize, then, three distinct degrees of inspiration.

First, that in which the words themselves are dictated by the Great Supreme ; such as the provisions of the Mosaic code, the revelation to Moses of the Divine name, and similar instances.

Secondly, that in which the Spirit of God, having revealed in visions to his prophets future events, commanded them to make those visions known to his people, but left them to do this in such language as they might deem most fitting. In this class we must place the larger portion of the prophetic writings.

A subdivision of this will include the Psalms, Proverbs, and perhaps the Song of Solomon, together with the apostolic epistles ; the

variation consisting in this, that the promptings of the Spirit were not in these latter cases made known by means of visions, but by powerful and unmistakeable impressions.

Thirdly, that in which the Divine Spirit "moved" some qualified person to write the history of some important periods, leaving him to collect his own facts, and relate them in his own language; but at the same time preserving him from important error, and doubtless giving him additional qualifications for his work. It is under this third division that we must place the historical books both of the Old and New Testament.

This theory involves no unnecessary miracles, it accounts for occasional and unimportant variations, renders perfectly intelligible the natural variety of style in different prophets, and enables us to regard the inspiration of both Testaments as capable of transfusion, with their languages, into those of other lands.

If we believe that man can do no good action, think no good thought, originate no glorious idea, without the operation within him of the Eternal Principle of the good, and the true, and the beautiful—if, indeed, it be GOD that willeth and worketh within us all that is lofty and all that is lovely—we have our ideas of inspiration enlarged indeed. It becomes a Theopneustia, a divine in-breathing, and the glory of everything great and beautiful in man's works goes directly to the Supreme All-Inspirer.

But we do not hereby lower our idea of the solemn dignity of revealed truth. God himself has set it apart from all other inspiration. The vast and awful importance of the truths which it teaches, and the events which it relates—the tremendous curse fulminated against those who shall either add to or diminish its now completed canon—all place it in a divine isolation, and effectually prevent the devout philosopher from abusing a theory which, while it teaches him the nature of inspiration, teaches likewise the magnificent sanctity of God's revelation to man.

But to return from this apparent digression.

We have now gone through the principal manifestations of the divine Person recorded in the Old Testament. The chief impression which should remain on our minds is one to which we have already alluded—namely, that the greater part of these were mani-

festations of God's anger. They were favorable, indeed, to his chosen people; but still they had reference to the punishment of that people's adversaries. Whereas the one only *permanent* manifestation of God was one of love—showing that the spirit of the New and that of the Old Testament are the same, although the one was given in types and shadows, and amidst much darkness, and was only comprehended here and there by a favored saint who gave himself up to the Divine teaching; while the other was that fuller and mere glorious dispensation which was made in the person of Christ himself. There is one remarkable difference between the echoes of God's voice as heard from universal nature, and the echoes of that voice as heard in revelation. The one builds up, the other disperses; the one argues synthetically, the other analytically; the one converges, the other diverges. In this and the five following chapters, we shall collect into one focus the revelations of truth as respects the world of spirit, remembering that our object is no longer to show the analogy of facts with God's word, as it is God's word from which we now take our facts—but to show the analogy between the facts thus collected and universal nature.

If we follow the leading thus given, we shall see the rays of light flowing from a centre, and lighting up the dark places of the spiritual creation. We shall go first to the source of light, and bear with us the illumination thence derived into the obscure parts which we are about to explore. The value of the echo will be the greater in that it is reflected from a different surface; the Divine voice will be heard the more clearly when listened to under circumstances so various, and the identity of God's purpose the more satisfactorily understood, when it becomes evident that all things, seen and unseen, bear the same testimony. In all ages God gives his people the same lessons, teaches them by means of the same Spirit, and will, if they firmly believe in him, and place their trust in his guidance, bring them eventually to the same everlasting happiness.

CHAPTER II.

GOD'S DISPENSATIONS CONSTANT—ALL CHARACTERIZED BY PROGRESS—THE SAME DESIGN VISIBLE IN ALL, PATRIARCHAL, MOSAIC, AND CHRISTIAN—CHRIST'S DIVINITY ATTESTED—BY THE FATHER—BY ANGELS—CHRIST'S HUMAN FORM THE ARCHETYPE OF HUMANITY—DIGNITY OF HUMAN NATURE—BAPTISM OF THE LORD—MIRACLES ATTENDING IT—SPIRITUAL CHARACTER OF CHRIST'S LIFE—TYPICAL NATURE OF HIS HISTORY—THE RESURRECTION—ITS PECULIARITIES—DIFFERING FROM ALL OTHER RECORDED RESURRECTIONS—THE NEVER FAILING POWER OF CHRIST—HIS FORTY DAYS AFTER THE RESURRECTION—PROOFS OF THE RESURRECTION OF THE BODY—APPEARANCE TO SAUL—GLORIFICATION AND ASCENSION—CONCLUSION.

HE who rightly considers the dispensations of God to his people, cannot fail to be struck with their progressive character; he will find them, not like the works of external nature, variable and apparently inconstant, sometimes advancing, then for a short period wearing the aspect of retrogression, and then again proceeding in their onward course—but progressive, steady, and unvarying in their march. If, after observing one class or character of Divine manifestations, he look at the manifestations of God made under a succeeding dispensation, he will find the dispensation itself ever bearing the tokens of progress. And, as all have this distinguishing mark, we may naturally expect to find our observation hold good in regard of that particular subject to which we have now to direct our attention.

“God,” saith the apostle, “who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.” If there be one glory in Christianity above those systems which were merely intended to usher it into the world and to prepare mankind for its reception, it will be found to consist in this, that it reveals to us more than any other has done of God's nature; that it points out to us

with more clearness the union which God has established between himself and his church, and the manner in which man may so approach unto the Divine nature, as to fulfill the great command that he should be "holy, even as God is holy."

The progressive character of the Old Testament morality is very striking and very little attended to. The entire system of ethics under the patriarchal dispensation was exceedingly lax, and the lives of many of the patriarchs marked by profligacy of the most awful character. Even the best and holiest assumed a latitude which Christianity repudiates, and which our Lord himself refers to as *permitted* "for the hardness of their hearts." At the Mosaic era a new system was promulgated, far more strict in its provisions; and this continued to teach its purer morality till the fullness of time, when Christ gave a scheme of absolute truth, love, and sanctity; one which admitted of a constant progress in holiness, and imperceptibly blended the obedience of earth with that of heaven.

With this ethical progress the spiritual manifestations correspond. The echoes of the Divine voice strike on the ear more clearly, coming from the lips of Jesus. In him the divine truth gathered from all creation speaks out in the tones of incarnate Deity, and the *implied* principle of a personal God made known by all the revelations of the Old Testament is given fully and forever to the church.

These views are corroborated by the fact that there is but one point to which all Scripture tends; one theory which is equally manifest in the Patriarchal, the Mosaic, and the Christian dispensations; one great design which from the time that God first deigned to speak to mankind he has ever kept in view. For this purpose he is ever bringing us into a spiritual connection with, and a spiritual resemblance to, himself. For this purpose were all the external forms of worship devised; for this purpose were the various manifestations of God's presence vouchsafed; for this purpose did he make himself known by signs and tokens, by dreams and visions, by the Urim and Thummim, by the service of the tabernacle, by the voice of prophecy, and, finally, by that greatest of all manifestations, the incarnation of the Word. But, as these went on in their career, and as the design of God in each became more and more evident, and the progress of humanity under successive dispensations was seen to be greater and

greater, so did the less perfect dispensation always give place to the more perfect, that which had accomplished its object falling, as it were, in pieces, while that which was to accomplish another and a greater object was substituted for it. But though we permit ourselves to speak of another and a greater object, let it be remembered that it was but in reality the continuance and further development of the preceding one. In all his operations, in all the events of his providence, God had in view but one object—that object for the sake of which all Scripture seems to converge to one point; namely, to develop the spiritual character of the Son of Man, and to teach us to fulfill the great command, “Be ye therefore perfect, even as your Father who is in heaven is perfect.” On this account was it that when the dispensation which was given to the Jews by Moses was promulgated, the earlier patriarchal dispensation was no longer binding. For this same cause was it that when the “fullness of time” was come, and God appeared in the likeness of men, all the types and ceremonies of the Jewish law naturally fell into disuse. When the antitype was come, the type was done away; when the permanent Sacrifice appeared, the daily sacrifice was no longer offered; when the substance was seen, the shadow was allowed to depart; and in no respect will this be found more prominent or remarkable, than in those circumstances which were in the last chapter, and are in the present one, the subjects of contemplation. The apostle says that it was “at sundry times and in divers manners” that “God spake in time past unto the fathers by the prophets.”

This speaking took place according as circumstances required it; as a necessity arose for a particular deliverance or a special illumination. But subsequently, when with the “fullness of time” had arrived the fullness of grace also, it was not enough that there should be the means of coming to God when particular dangers threatened or when special illumination was required: there was to be an *ever* approachable throne of grace, an *ever* open door of divine illumination. In place of a transient manifestation, there was to be a perpetual miracle in the church, and a constant fulfillment of the divine promise. So that God, having “in time past” spoken unto his people in these various ways, which were valuable only as they shadowed forth what was to be fully developed under a grander dis-

pensation ; then—when the earlier systems were no longer required and Christ had come to give to his church the brightness of the Gospel, men were no longer called to listen to the voice of prophecy as were those who listened to Elijah and Elisha, Isaiah and Daniel ; they were no longer to see the dead raised, the blind receiving sight, and the deaf hearing, or to have the various signs and tokens which were given to God's ancient people ; no longer were they to have inspired leaders to defy their adversaries, or inspired men to guide them in their course. In place of all this, the New Testament of the Lord Jesus Christ has been given to us. We have the assurance that the one great, full, perfect, and sufficient Sacrifice offered on the cross has done away with the necessity for all the types and shadows of the ceremonial law ; that one great and permanent law has removed the necessity for all casual and occasional directions ; that means are now offered to man by which he can attain to a perfect union with God ; that Christ hath taken the church, as it were, to himself, and is now fulfilling his promise to diffuse his Holy Spirit amongst its members. There is no longer a necessity for those partial manifestations and illuminations which were given of old. Where there is the fullness of light there can no longer be needed a partial gleam here and there ; where we witness the *fullfillment* of the promise, it cannot be necessary that that promise itself should be renewed. The very perfection of the Christian dispensation is seen in the fact, that all those "sundry times and divers manners," when and whereby God formerly "spake unto the fathers by the prophets," are now lost in the one illumination, in the one speech, in the one accomplishment of the promise in the person of Christ the Lord.

What, therefore, of old was wrought in many ways is now to be sought only in one. The manifestation of God to his church *as a person* having been the object of the more ancient revelations, we shall find them diminishing in proportion as Christianity is more fully established, until at last they disappear altogether ; the extraordinary gifts of the Spirit are succeeded by the ordinary ; and the fact established that by such means all will be brought ultimately to the "knowledge of the Lord."

We shall find a great and remarkable difference between the

manifestations of God under the Christian dispensation and those made under the former covenant.

We gather that it was a divine person who appeared of old, sometimes from the circumstances under which the revelation was made, sometimes from the acceptance of worship, sometimes from the nature of a gift, sometimes from the aspect of a prophecy. But under the New Testament dispensation, Christ came speaking with authority; he appeared not by implication, but openly, as a divine character; teaching men that he was THE SENT of the Father, declaring that they should see "the heavens opened, and the Son of man coming in the clouds," "that the Father had committed all judgment into the hands of the Son," and claiming the merit, not only of the work of redemption, but also of that of creation and judgment. So that in Christ we see our Redeemer, our Creator, and our future Judge; neither is there any other manifestation than that which is concentrated in him as the truth, the life, and the way—"the brightness of the Father's glory, and the express image of his person."

We must not, however, as too many do, confound Jesus with the Christ, the divine with the human. He was Jesus of Nazareth, in that he was the *son of man*, who bore our sins and died for our sakes; he was the Christ by reason of his inherent divinity, in virtue of the *Elohim*—through him the Eternal *Logos* had created the worlds—had made his atonement all-sufficient, and would finally bring all men to be judged before him.

But he took upon him our human nature. Since, therefore, he thus manifested himself unto the world, walked and talked with men, giving them an opportunity of hearing the words which fell from his divine lips, and of seeing the miracles which attested his divine incarnation, there is one obvious reflection which arises at this stage of our progress—namely, that whereas of old God manifested himself only here and there, now to a prophet and now to a priest, there arose subsequently a *perpetual* manifestation of the Godhead in Christ. And as, according to the idea (to use a familiar phrase) which was in the divine mind, man was originally created in the image of God; so that form, that great archetype, did Christ assume, which was from the beginning, before the foundation of the

world. He who was seen in the fiery furnace by the King of Babylon, had borne the same form before the worlds were called into existence; he bears the same form now on his mediatorial throne, where he claims for man, who has been created in the same image, the merits of his passion, and the blessed consequences of his death. In that form we shall behold him—glorious, indeed, and endowed with eternal majesty—coming to judge the world. And we may thus contemplate the eternity of Christ's humanity as reflecting its glory on mankind at large; showing how magnificent and how awful is the dignity of our nature, more than all that poets have ever imagined, or philosophers ever dreamed. We thus behold man not merely endowed with splendid faculties and high and eminent qualities, with extraordinary excellence above all other tribes of existences, even above angels themselves, but endowed with the most awful attributes of Deity. We see him in the Godhead reconciling the world to himself; offering a mysterious but effectual atonement for the sins of the whole race—an atonement affecting the whole expanse of creation—(for there is not one corner of that vast expanse where the merits of Christ's passion and the consequences of his death are not felt); and we behold him claiming for himself in his human form all the attributes which belong to God—omnipotence, omnipresence, and omniscience. We hear him promising to his church that he will give the Spirit to its members unto the end of the world, that “he will never leave them nor forsake them;” we hear him declaring, that, though he had indeed taken upon himself the infirmities of the flesh, yet he had done so in order to exhibit himself as the great pattern of his people. And this is intended by the words, “the brightness of the Father's glory and the express image of his person.”

But we find Christ's divinity by the voice of the Father himself speaking from heaven; and had we no other ground than this, we should be warranted in asserting that divinity on the authority of God's word. Take, for instance, the case of his standing in the River Jordan, and there undergoing the rite of baptism at the hands of John the Baptist. On that occasion a voice from heaven was heard declaring, “This is my beloved Son in whom I am well pleased;” and the Holy Ghost came down in the form of a dove

and rested upon him. This voice was the voice of the Father, declaring at once his mission and his divinity. But we learn by this that the participation of the Divine attributes *by man* was the consequence of Christ's assumption of human nature. What was the reason for Christ's passing through the rite of baptism? One, indeed, was that "he might fulfill all Scripture;" but another, that he might pass through the same baptism as his followers; that the cup which he drank they might drink, that the same rites might be performed upon them which had been performed upon himself, and that so there might not be one step in their spiritual progress which had not been taken by their Lord. And if this be the right view of the matter, what say we concerning the Spirit which rested upon him? Do we not perceive herein the inherent right of all believers to the baptism of the Spirit? that as the Spirit rested upon him, so shall it also rest on them? that as they enter the Church through the same waters, so shall the same influence also descend upon them?

Again: there are attestations of angels to the divinity of our Lord; and these widely contrasting with those given under the Old Testament. He himself proclaimed his divinity. A cloud of angels appeared to bear witness to him, to show that he was their Lord as well as the Lord of men; making it evident, that although he condescended to dwell among men, he had not lost one gem of his imperial diadem: that he still retained all power in heaven and in earth; and that he had summoned them to be his ministering spirits, and to minister also to those who should be heirs of salvation. Thereby, too, did he place believers above angels and archangels, principalities and powers; and show, that in the consequence of his triumph every one of his faithful followers would partake—that in the glorious results of his victory every one of them would share. Hence it is declared that we are to judge angels. But as we have to touch upon this subject in a future chapter, we will not dwell upon it here; we will only allude to one instance on account of the contrast we referred to. The instance to which we refer is found in the Gospel of St. Luke, where it is said, "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said

unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” We need not speak further concerning angelic attestations to the divinity of our Lord. This of itself is quite sufficient : for lest those who witnessed, as well as those who related the manifestation, should misunderstand the effect of it, it was declared that though he who was about to come was indeed the Son of David, and should enjoy all the rights and privileges which appertained to that exalted station, nevertheless these would all sink into insignificance when compared with that higher and more glorious character which belonged to him as CHRIST the son of the living God.

There was one occasion in the history of our Lord, on which, forsaking for a moment the humility in which he had enwrapped himself, and tearing aside the shroud which veiled his divinity from mortal eyes, he displayed himself in all the majesty of his glorified person to his disciples. Taking with him Peter, and James, and John, he went into a mountain apart, and was transfigured before them.

“ While such repose
 Entranced them, into awful glory grew
 The form of Jesus ! dazzlingly his face
 That lustrous mien which seraphim behold
 With eyes wing-veiled assumed. His raiment shone
 Like robes that whiten in immortal beams
 Emitted from the throned ETERNAL bright
 Beyond imagined brightness, he became
 Transfigured—**GOD** of **GOD**, and **LIGHT** of **LIGHT**
 Apparent.”—MONTGOMERY, *Messiah*, Book V.

What occurred on the mount is interesting, not only on account of the transfiguration itself, but because Peter, and James, and John may be regarded as types of those great spiritual virtues after which all should strive, and possessing which all shall behold Christ's glory as did these Apostles. In one we perceive determined zeal, in another wisdom and Christian prudence, in the other expansive love. These three distinguished Apostles may here be considered as typical of these three virtues ; and if we wish to see the same

glory, it is necessary that we should cultivate the same graces. Every part of our Lord's career on earth is capable of being treated in this spiritual manner. Not one thing befell him after the flesh, which did not typify something in our state after the Spirit. Did he enter into the world in order that he might die for us?—we are to enter into his church by a new birth. Was he baptized, and did the Spirit descend upon him?—we read that the Spirit is, in like manner, to descend upon us. Was he crucified?—we are to be “crucified unto the world, and the world unto us.” If he arose again from the grave, after bursting its cerements, and lifting up, by his own Almighty power, the stone which covered the mouth—we also are to arise from the spiritual death of sin. If he afterwards manifested himself to his disciples—we, in like manner, after our spiritual resurrection, are to manifest ourselves unto the whole church, and to prove, by the character of our lives, that we are indeed risen from the dead. If he ascended up to heaven—what does this teach, but that we shall follow him in that ascent?—that he went up there that he might receive into an everlasting kingdom those who, after passing through the same contest, should obtain the same crown as himself? We are to share with him his kingdom as a sovereign, his sanctity as a priest. Though he be himself the High Priest of his dispensation, yet hath he promised that it shall be an expansive priesthood—that every one of us shall be “kings and priests unto God and unto the Lamb” forever. Many great truths were set forth under the old dispensation, many things took place which were capable of being thus understood spiritually; but it is the peculiar excellency of the new one, that that which was formerly promised is now fulfilled, that that which was before shadowed forth is now clearly revealed, and that whereas the greater part of those who then listened did not rightly understand because a veil was upon their hearts, we can by faith tear aside that veil and behold the glory of the Lord.

There is one portion of our Lord's life which is so very remarkable in its character, and so very important when rightly considered, that we should not do justice to the subject before us if we did not briefly advert to it: we refer to the time which he passed on earth *after* his resurrection; when he had manifested his divinity by doing

that which no created being ever did—namely, by raising *himself* from the dead, previous to remaining forty days upon earth. Let us compare his resurrection with any other of which we have an account in Scripture. He himself raised Lazarus from the dead, and prophets of old were gifted with the same power. They could recall the spirit and reanimate the body, even though that body had seen corruption. But we find in the case of our Lord this great difference, that it was by his own power that he raised himself from the dead, and not by the assistance of any other being. He proved his divinity by showing that he could pass of his own will from the state of death to the state of life, that he kept ever open for himself the great gate between time and eternity, showing that over all time and over all eternity, over all space and over all existence, he was the supreme ruler. Others had exerted the power of calling back the dead to life, but it was given to no other to enter the grave himself, and again *at his own will* to return from it; and therefore was the resurrection of Christ a greater manifestation of power than all previous miracles of the same description. By this one act did he give greater assurance to all who should come after him “that they might know him in whom they believed,” and that he who had raised himself from the dead, was able of a truth to raise them. Those who had the gift of miracles could not exercise that gift constantly and infallibly. Moses smote the rock *twice*. The apostles could cast out devils, but on some occasions when they attempted to exercise the power, they failed in their object; but Christ never failed. The mere circumstance of his having raised the dead would not give him a pre-eminence over other prophets; but his having entered the world of spirits and returned again to the world of flesh, and thus asserted his power over all nature, and made known that power for the comfort of his disciples, and for their support under trials—this was the crowning point of what he had done in his mediatorial character, and that “neither things present, nor things to come, nor life, nor death, nor any creature, can separate us from the love of God, which is in Christ Jesus.”

The forty days passed by our Lord upon earth are distinguished from his previous residence by the circumstance that the manifestations which he made of himself to his people were but occasional.

He did not tabernacle with them as he had done before ; he was not *always* with them ; it was only now and then that he appeared. Sometimes he came while they were breaking bread, the doors opening to admit him, and he himself standing in the midst of his disciples, and giving them his Divine blessing. Sometimes, when they were walking together and communing with each other on the wonderful events which had taken place, and which they did not fully comprehend, would he join them and enlighten their minds, telling them such wonderful things that they were compelled to exclaim, “Did not our hearts burn within us while he talked with us by the way?” And sometimes did he deign under such circumstances to encourage their faith, and show them that it was not the spirit only, but the body also which he had raised from the dead. “Reach hither thy hand,” he said to the unbelieving disciple, “and thrust it into my side, and be not faithless, but believing.” He showed them that it was *the body* which he had raised, and that it was necessary that this should be done in order that they might be assured that their bodies should undergo the same resurrection, and that they might feel with the patriarch Job, that “though worms should destroy this body, yet in their flesh should they see God.”

After his ascension on one special occasion did he condescend to make his appearance to one as yet ignorant of the truth, as yet engaged in persecuting the Church, whose words were threatening, and breathing nothing but curses and slaughter. It was to Saul the persecutor, it was to Saul who had undertaken a mission of destruction, it was to Saul whose heart was hardened and whose hands were inbrued with blood, that the heavens opened, the glory of God was manifested, and Christ himself condescended to appear. There came a light shining from heaven, and a voice spake to the persecutor, and that voice revealed to his heart *who* it was that he had been hitherto opposing, *what* power that was which he had been attempting to overthrow. From that time did Saul, renewed in heart and illuminated in mind, as though the brightness of the light which came down from heaven had remained with him, instead of continuing in his former career, prove himself as signal a supporter of the truth as he had before been a persecutor both of it and of those who were connected with it.

We shall also mention the vision of the Apocalypse granted to the apostle St. John, during his sojourn in the Isle of Patmos. For although we are not able to say with certainty whether he were lifted up bodily from the earth, or whether, falling into a trance like Balaam of old, but with higher privileges, he was permitted to see the wonders of heaven, and to behold in his glorious form him whom he had seen on the cross, him whose glories were revealed in the midst of the seven golden candlesticks, yet it was no new vision; for he had before been privileged to see the countenance of the same Lord on the Mount of Transfiguration, and while it would come to him like an old familiar face, it would also refresh his mind by bringing before him the spectacle of that which would one day, and at no distant period, be the object of his everlasting contemplation. And while the wonders displayed proved the great favor in which he was held by the Lord of life and glory, the great honor which devolved on the bearer of such revelations, there was, amidst all these glories, one privilege which would ever continue present to his mind—that he had seen in his glory the Lord whom he so deeply loved, the Lord to whom he had been so long a faithful companion, the Lord who, when on earth, had singled him out from among the twelve as his beloved disciple.

After this we have no more revelations of the Lord; no man has since been permitted to behold his glorified body. But though this be the case, still we know that if we be indeed faithful followers of him, we shall not merely see him in his glory, but of that glory shall be made partakers. He took upon himself the infirmities of our nature, in order to give us a view of his glory, and a share in his throne; he condescended to come to earth, in order that he might raise us to heaven. He entered humanity, and dwelt on earth, in order that he might reunite the Divine nature and the human. Our growth in grace is not a mere imaginary growth, but real and perpetual, and which tends towards full and complete perfection. Every step we take is a step in an endless race; every advance we make is an advance towards a point which, because entirely and truly divine, can never by finite natures, be perfectly attained; yet through eternity we shall be constantly making further progress towards it, and realizing in ourselves more fully the divine perfections.

CHAPTER III.

ANGELS—THEIR NATURE AND NUMBERS—THEIR RANKS AND ORDERS—UNAUTHORIZED SPECULATIONS CONCERNING—NATURE OF SPIRITUAL ESSENCE—FORMS UNDER WHICH ANGELS HAVE APPEARED—CHERUBS OF EZEKIEL—FOUR BEASTS OF THE APOCALYPSE—MEANING OF THE LATTER—THE CHURCH THE TEACHER AND JUDGE OF ANGELS—JEWISH TRADITIONS—ANGELS COMMANDED TO BRING EARTH FOR THE FORMATION OF MAN—DISOBEDIENCE AND FALL OF SATAN—THE BEATING IN THE SEPULCHRE—MOHAMMEDAN TRADITIONS—THE ANGEL OF DEATH—ANGEL WITH SEVENTY THOUSAND HEADS—CONTRAST BETWEEN FICTION AND TRUTH—OFFICES OF ANGELS IN THE CHURCH—MINISTERING SPIRITS—SPECTATORS OF CHRIST'S TEMPTATION—THEIR FINAL JUDGMENT—THEIR OFFICE TO BRING THE DEAD TO JUDGMENT—CONCLUSION.

In our review of the world of spirits, we pass from considering the nature and character of him who is the Maker and Ruler of all, to the contemplation of an order of beings placed (though, it would appear, but for a time) above men—the ministers of that God who in many and wonderful manners appeared to our forefathers. We allude to the order of angels, concerning whom we have many interesting particulars related to us in holy writ, and whose ministrations in the church form one of the most remarkable and interesting pages in her history. Under the old covenant dispensation, it was not only by means of signs and visions, and the appearance of a Divine Person, to those favored by such extraordinary manifestations, that God made known his will, but he frequently sent *created* angels to them, to be his messengers, to proclaim his providences, to announce his attributes, to give directions to his people, and to set forth before them the knowledge of his ways. And when we consider who they are that are thus constituted in power and authority, and for what purposes in his divine wisdom did God send them from time to time, to perform his behests on earth, we shall find it a peculiarly interesting occupation to bring before our minds, and gather into

one focus, all that is revealed in Scripture concerning them, in order that, so far as it is possible, we may investigate their nature, and ascertain their power and offices.

“He maketh his angels spirits:” our great poet offers a remarkable commentary on these words:—

“For spirits when they please
Can either sex assume, or both—so soft
And uncompounded is their essence pure,
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their airy purposes
And works of love or enmity fulfill.”

Paradise Lost, Book II.

The passage “He maketh his angels spirits” will of itself be sufficient to answer not a few queries, which at all times, but more especially in the middle ages, have been made on this topic. Seeing the important office which they executed in the church, and the position of the church itself in relation to them, which bound them to that church throughout all time, the divines of the middle ages set to work to ascertain their individual character, and to determine their probable number; and partly by tradition, partly by what they found in Scripture, and partly by their own unauthorized interpretations and conjectures, they made a theory, which, in its completeness and consistency, wanted but the truth to be worthy of observation. They divided them into various orders, assigned to them various offices, named even the principal among them in power, stated who were those that held the chief places of honor and authority, and, in fine, spake and wrote as though they had been as intimately acquainted with the angelic hierarchy as they were with that of their own church.¹ Strange as it may seem, the

¹ Angels, according to these divines, were divided into nine orders. Milton in the line—

“Thrones—dominations—principedoms—virtues—powers,” names five; the other four were called cherubim and seraphim—archangels and angels. The meaning of the four first-named orders will be seen in their

theories which they entertained spread widely and rapidly in the church; and to the prejudice of more important investigations: the minds of men capable of much better things were taken up with deciding the numbers of angels, who were the chief laborers among them, who were those that fell, and to what order of angels those belonged whose dealings are recorded in Scripture, and who have been the messengers of God to man. They went so far as to say, how many there were when first created, how many there were that fell, who were the principal among those who "kept not their first estate," what offices they held when unfallen, and for what cause it was that they lost their pristine glory. They went on to assert, what occupations they exercised among mankind now, for what purpose it was that God sent them from time to time to minister in his church, who they were that were thus sent, their names and offices, and to what order they belonged; and expended so much care and time in such researches as to neglect, in a great measure, more important matters.

One evil that has resulted from this has been, that men with a tendency towards materialism have refused to entertain the subject at all. They have been, or affected to be, so disgusted with the superstition, as to cast aside the reality. It is to such that Dr. Seed said, "We are conversant in the corporeal world from our infancy, sensible objects make such early—repeated—strong impressions, that it is sometimes difficult to let in, upon a mind already immersed in MATTER, one thought concerning immaterial beings, through an immoderate fear of superstition. Men talk and write as if that were the only evil to be dreaded at present. We run into Sadduceeism, and, lest we should suppose any invisible being immediately concerned, we assign visible causes which are plainly unequal to the effect produced." This spirit is now no longer dominant. Pharisaism, not Sadduceeism, is the fault of our age. Still, the caution is needful, for a spirit of unbelief would gladly lay hold on

titles; cherubim were imagined to excel in knowledge, and seraphim were called so from their ardent love; angel signifies a messenger, and archangel a chief messenger. Of the angels, Gabriel was said to be the principal; of the archangels, Michael; of the seraphim, Raphael.

such doctrines as those taught by some of the schoolmen concerning good and evil angels.

Our limits will not permit us to enter deeply into the statements of these divines, nor would they be worth attention, save as matters of curious speculation; but we notice the subject to show that it was considered one of great importance; and, while we may not go so far as they did, still we are not authorized to leave it entirely untouched. So much is related in the Scriptures concerning angels, their ministrations in the church, and the relationship that exists between them and the saints, that we could not clearly understand the Divine word, did we not pay some attention to what is said therein on this topic.

When we read that "he maketh his angels spirits," we at once perceive that we have to do with spiritual, and not corporeal¹ beings; and, as the Lord himself, who "is a Spirit," and therefore free from all conditions of matter, did, nevertheless, take upon him a human form when he visited his saints of old, and made himself known to them as a man, so we cannot be surprised to find that other spiritual beings, though not properly speaking possessing corporeal forms, did yet take such forms as were suitable to the occasions on which they were employed, so as to make known God's commands, and to execute his purposes. We are told in Holy Writ of the cherubim, that "each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly;" but whether this were the normal form of the cherubim, or whether it were merely assumed in order to symbolize certain truths, is a question totally out of our power to solve. And there are many strange and almost incomprehensible statements made about them, in the consideration of which we must bear in mind the words of the psalmist, that God "maketh his angels spirits;" and therefore, whatever corporeal forms they may have assumed at various times, were assumed only in accordance with the circumstances under which they were employed to accomplish the will of God.

It will not be necessary for us to follow this topic any further

¹ It will be observed, that we use the term *corporeal* in preference to *material* in this place.

than just to allude to some circumstances mentioned in the book of Revelation.¹ We are there told of four angelic intelligences, one having the form of a lion, another that of a calf, another having "a face like a man," and another being like "a flying eagle;" and by observing these peculiarities, we are enabled to form some idea concerning the spiritual nature of all these revelations—for by them are symbolized the dispensations of God towards man, and the manner in which Christ is developed in his church.

Under the figure of the lion is here represented "the Lion of the tribe of Judah," setting forth the conquering power of Christ's religion; when the angelic intelligence in the form of a calf is presented to us, we see at once, in the sacrificial animal an apt symbol of the great sacrifice made by Christ for his people; in the figure with the face of a man, we perceive the humanity of our Lord, and the humanizing and civilizing power of his dispensation; and when, again, we have the figure in the form of an eagle, we see therein a type of the resurrection, and at the same time of the moral elevation of that religion which raises us above the things of earth, and enables us to look with undazzled eye upon the Sun of Righteousness. It would be perfectly practicable to prove the truth of the theories here advanced, by making further reference to the sacred writings; but we shall do no more here than just refer to them. And if we compare the angelic intelligences which we find in the book of Revelation, particularly the four living creatures whose forms we have just named, and consider their reference to and connection with the opening of the first four seals, we shall see enough to warrant us in accepting the theory just now set forth concerning them.

¹ It will be well here to compare what is said in the book of Revelation with the description given in the book of Ezekiel, where the cherubim are mentioned: "And every one had four faces; the first face was the face of a cherub, and the second face was the face of a man, and the third face the face of a lion, and the fourth the face of an eagle." (Ezek. x. 14.) See also the description of the cherubim made by Moses and Solomon for the mercy-seat. Some commentators say that, in the passage in Ezekiel, the face of a cherub signifies the face of an ox; and, if so, the parallel is complete between the representation in the prophecy and that in the Apocalypse.

The coincidence alluded to will be, perhaps, the more clearly perceived by a little elucidation. The first beast, or angelic intelligence, calls the apostle to witness the opening of the first seal.

The angelic intelligence bore the form of a LION, and symbolizes the LION of the tribe of Judah.

- The first seal exhibited the rider on the WHITE HORSE, indicating the conquering power of Christianity.

The second angelic intelligence, which called the apostle to witness the opening of the second seal, bore the form of a CALF, signifying, under the symbol of the SACRIFICIAL ANIMAL, the final and perfect satisfaction for man.

The corresponding vision exhibited the rider on the RED HORSE, and set forth a period of suffering and persecution, showing that as the head hath suffered, so the members also must suffer with him.

The third intelligence, whose HUMAN FORM indicated the civilizing and humanizing power of the Gospel, summoned the apostle to behold a vision of a rider upon a BLACK HORSE, before whom proclamation is made of strict legal justice, of sufficiency, and legislative care for the nations.

The fourth angelic being, who calls the apostle to witness the horrors of the fourth seal—Death, the tremendous rider upon the PALE HORSE—and Hades following, bears with peculiar significance the form of an eagle; not only to indicate the resurrection and ascension of the Lord, but that his holy religion can enable us to soar above tribulations, even such as those which the fourth seal disclosed.

Thus, then, we are led to consider the angels as “spirits;” the forms under which they appear as suited to the necessities and conveniences of the particular occasions on which they are employed. That they are great in power and might—for a temporary period, indeed, greater in power and might than the sons of men—can be readily ascertained by a reference to the whole tenor of Scripture. They are greater in power, because they are to assist man against other spirits more powerful than he; they are greater in glory and authority, because they have not, like us, “lost their first estate.” They are unfallen—they are in a condition of pris-

tine splendor ; and if we look forward to a period when we shall be placed in a higher position than that which they occupy, we must clearly see the superior dignity conferred upon our nature by our Lord's assumption of humanity, concerning whom we are told, that " He took not on him the nature of angels." Still, it is not to be denied that for the present, for the wise purposes of God's government, they occupy a higher place in the scale of creation ; for they are as yet unstained, while we have " very far gone from original righteousness." And as to their office and authority, we find the Scriptures full of allusions to them. Christ himself declares, that " they are all ministering spirits, sent forth to minister to them that shall be heirs of salvation ;" and St. Paul, that angels shall be judged by the church, and that they learn from that church the wonderful things of Christ. So that the church stands in the position both of a teacher and of a judge ; while, at the same time, she receives help in this her temporal warfare against the powers of evil from those angelic beings whom at present she is commissioned to instruct, and whom she shall finally be called upon to judge.

But while there are so many glimpses into the angelic world given to us in the book of divine truth, the whole experience of human nature teaches us that men are anxious to penetrate into the hidden ; that the occult, the unknown, has an unspeakable charm for them ; and accordingly, we must not be surprised to find a great number of Jewish and Mohammedan traditions on such a subject as this, many of which are not only not agreeable to the statements handed down to us in the word of God, but are perfectly inconsistent therewith. It is necessary, however, to notice some of these legends ; for occasionally we find traditions throwing so strong a light on the sacred writings, that they tend to make that clear which was before perfectly incomprehensible. Living as the Jews did under *Divine* government and instruction, it is to be expected that among the great mass of traditions handed down to us, there are some to which, if we do not attribute the same authority as we do to the sacred writings, we look with a certain degree of reverence, as calculated to illustrate them. Thus, when we have a narrative given to us by the Jews, and preserved by the wisest and most

learned of their Rabbis, concerning the fall of man, and perceive that it perfectly coincides with that which is given to us by Moses—when, again, we have one touching the death of Abel, and find that it is equally consistent, and tends equally to simplify and throw a strong light on the Scripture account—we have no hesitation, though we do not receive them as so many facts, in accepting them as probabilities. But when we come to note the traditions given to us about angels, we find ourselves in an altogether different position ; and are obliged to admit, that they are not to be depended upon at all.

At first, by way of introduction to the remarks which we shall have to offer on these Jewish traditions, let us observe, how wonderful it is that the inspired records have come down to us with so little information (comparatively speaking) about angels. For when, on the one hand, we look at what the Jewish and other Eastern writers have handed to us in their traditions, and see how contrary they are to the very plainest dictates of common sense, how surrounded they are with all the absurdity of Oriental fiction and all the enthusiasm of a heated imagination, and that so far from being consistent with the truth at all times and in all places and under all circumstances, they are often adapted only to one period and one climate and one set of circumstances ; and then, on the other hand, look at the Holy Scriptures, and perceive how calm and sober is the dignity with which they present to us the truth, how perfectly it is adapted to mankind under every form of government, under every series of circumstances, in every climate and in every age, we see the difference between that which is human and that which is divine—between that which is the invention of men, and therefore partial, and that which is the gift of God, and therefore universal ; and while we are enabled by the light of reason to fling back the one as unworthy of belief, that very same reason teaches us to prize the more and receive with the more unhesitating credit the records of divine truth.

This will be found peculiarly the case in comparing the Scripture account of angels, and that which is given to us in tradition ; the one (as we have before observed) speaking to us with the calm,

sober dignity of conscious truth—the other giving us all that the wildest imagination of Eastern fiction-mongers can suggest.

Bearing in mind, then, our previous observations concerning angelic intelligences, let us now speak a few words as to the Jewish traditions about them.

The Talmud asserts, that when God was about to create men, having previously created innumerable hosts of angels,¹ and divided them into various orders (which are afterwards, by some of the system-manufacturers, reduced to nine), he sent three angels, Gabriel, Michael, Raphael, and another to the earth, to gather a certain portion of it, in order that it might be made into man; that these angels refused to do this, because the earth predicted to them that the creature who should be thus made would be rebellious against God. At last God sent another angel, who brought the earth that was afterwards formed into Adam; and when he was made, God called upon all the angelic intelligences to bow down and do reverence to the being which had thus been created. That Satan, together with one-third of the host of heaven, refused to do so; and in consequence of this, God cast him and those who sided with him out of heaven. "Michael, the prince of the people" (as he is called in the Scriptures), was proclaimed the leader of the angels who "kept their first estate," and he immediately denounced war and carried it into execution against Satan and his hosts, which war is continued to the present time. It further declares, that among the angels who were peculiarly appointed by God to watch over mankind were these three, Gabriel, Michael, and

¹ The Talmud treatise Chagiga gives the following account of the creation of angels:—"Rabbi Samuel, the son of Nachmar, hath said, that Rabbi Jonathan taught, that out of every word that proceedeth out of the mouth of the holy and blessed God, there is created an angel; as it is said in the book of Psalms, 'By the word of the Lord the heavens were made, and all the hosts of them through the breath of his mouth.' But Rabbi Menachem ben Rekannet, in his exposition of the five books of Moses, teaches, 'There be angels which are of wind, and angels which are of fire;' which he proves out of another passage in the Psalms; 'He maketh his angels spirits (that is, wind), and his servants flames of fire.'—Fol. 14, col. 1. See Stehelin's *Jewish Traditions*, vol. ii. p. 74.

Raphael, to two of which, Gabriel and Michael, we shall find several allusions in Scripture, both in the Old Testament and the New; that these angels were appointed to watch over the people of the world, lest they should injure the Lord's people¹—that they were to aid these in their warfares, to bring them under the guidance of the Lord to the promised land, and to guard them lest subsequently they should fall into idolatry;—in which latter statement we see nothing contrary to what is recorded in Scripture; for God himself repeatedly declared to Israel, that he would “send his angel before them.” But when, passing away from that which God had done, and that which he had promised to do, by means of these angelic intelligences, they proceeded to lift the veil which shrouds the invisible world from mortal eye, and tell us what is the power of the angels over those who pass away from this world, then, indeed, are we taken into the regions, not of reality or probability, but of the wildest and strangest fancy.

They say, that as soon as any one departs from the earth, there come to him two angels, who, raising him on his feet, command him to tell them who he is, and then, if he does not belong to the tribes of Israel, or did not join with them on earth, they immediately proceed to beat him with rods of iron; and that this beating, which they call the “beating in the sepulchre,” is the first office which angels have to perform towards the departed. After this, they give us an equally improbable account as to that which they exercise towards the spirits of those who are received into glory, and of those who are cast into hell; asserting at the same time, that those of the twelve tribes who are cast into hell are only kept there for a time,

¹ Each individual of the chosen people was supposed to have his own peculiar angel interceding for him. The Cepher Chasidim says—“The soul hath a *Mashal*, or star, and the same praises the divine Majesty even after death; but the angel who is the *Mashal* praises God with the same voice which the righteous man used, in order that thereby the holy and blessed God should remember his name and generation. This *Mashal* is one of the angels created at the same time with the world, because such as keep the commandments shall thereby receive their reward from the creation to the resurrection of the saints: as if all that time they had studied the law, and employed themselves therein.”—Eisenmenger *Entdeckung des Judenthums*.

but that those who are not of the twelve tribes, or did not believe in the Jewish faith, remain there forever; and some have gone so far as to say, that even the most wicked of the Hebrews, the most abandoned wretches that ever lived, provided they were of the seed of Abraham, could not suffer in hell at all, but lie there in a state of perfect insensibility, till the time come when angels should be again summoned, to take them from that imagined place of punishment, and to restore them to their place among the blessed in Paradise. It will be needless to occupy further time in the discussion of such absurdities as these. So far, however, as they speak of angels ministering to the people of the Lord, fighting on their side, aiding them and watching over them, there are not a few passages of Scripture which tend to bear out their assertions; and to the investigation of some of these we shall now proceed.

In previous chapters we have mentioned the angelic visitations which took place to Abraham, "the father of the faithful," and some of his descendants; and ONE there was whom we considered as "the Angel of the covenant," who made his appearance to Abraham, revealing to him the doom of Sodom and Gomorrah, and saying emphatically—"Shall I hide from Abraham the thing which I do?" With this great and awful Being there came two others, whom we must ever consider as created angels; for it would be absurd to suppose, that herein was prefigured the Trinity, as some divines have imagined. We find that the All-holy One went his way, but that the other two (the created angels) went on further in their commission—first, to take away Lot and his family, and then to bring down the wrath of God, in the form of fire and brimstone, upon "the cities of the plain." Here, then, we have them, in the first place, assuming the form of man. Abraham, when he first saw them, knew not who they were; he presumed they were strangers; and his hospitality is held up for imitation in the New Testament, where it is said that "some receive angels unawares." So that Abraham knew not the character of his visitors, until God had pleased to let him know who they were, nor did Lot subsequently know with whose company he had been honored in the guilty city of Sodom, till they informed him that the Lord could no longer bear

with the iniquity of the place, but had sent them to take him out therefrom, lest he should be destroyed with the rest.¹

They appear, then, to be the commissioned agents of the Divine wrath. And here we note a remarkable difference between what is here stated and the current opinion of the Jews, that *all* evil brought on mankind is brought on them by evil angels. For here is the simple fact, that two created angels—angels who had “kept their first estate,” angels in the favor of the Lord, and so far honored by him as to be his companions in that mysterious pilgrimage which he made in visiting “the father of the faithful,” were yet the instruments of one of the most fearful judgments recorded in Holy Writ.

There appears no reason whatever to suppose that the “angel of the Lord,” who slew in the camp of the Assyrians in one night “an hundred and four score and five thousand,” was a fallen angel. He might have been so, but nothing is revealed concerning it. “There are,” says Jeremy Taylor, in one of his sublimest passages, “exterminating angels that fly, wrapt up in the curtains of immateriality and an uncommunicating nature, whom we cannot see, but we feel their force, and sink under their sword !”

Returning again to the patriarchal times, we arrive at the vision of Jacob, wherein he beheld a ladder, the foot whereof was on the earth, while the top was in heaven, and he saw “the angels of God ascending and descending upon it.” As to the form

¹ There is a very singular tradition preserved in the Talmud concerning Sodom, and which makes a remarkable contrast with the hospitality of Abraham. It is to be found in the treatise Sanhedrin, and tells us that the crying sin of the cities of the plain was *inhospitality*. “They had,” says this treatise, “a bedstead of iron, and all strangers were stretched upon it; those who were longer, were cut shorter by the legs; those who were shorter, were racked and dislocated.” This story will remind the reader of the celebrated bed of Procrustes. Another mode of their *inhospitality* is thus related:—“If any stranger came and asked for food, each man would give him a penny, on which his own name was engraved, but no one would sell him food; so when the stranger was starved, then came every man and took back his own penny.” A girl, who secretly gave bread to a mendicant, was stripped, covered with honey, and exposed to be devoured by wasps.

in which these angels appeared no revelation is made to us. Suffice it to say, that they were angels excelling in power and glory, and that they ascended and descended this wonderful ladder, during the whole course of that angelic vision, wherein the promises were confirmed and ratified to Jacob, as they had previously been to his fore-fathers Abraham and Isaac.

Another very remarkable vision of angels is to be found in the instance of the prophet Elisha. When surrounded by the Assyrians, and the servant who was with him was struck with terror lest the prophet should fall into the hands of his enemies, Elisha prayed unto the Lord that his eyes might be opened; and “the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.” Here, again, we have no description of the mighty beings who rode those horses and who were seated in those chariots; but as we have another instance of the same kind—namely, the appearance of a chariot and horses of fire, to convey Elijah into the presence of the Lord, we may take *the whole* as an angelic vision—under the form of horses and chariots of fire, and *perhaps* of angelic intelligences, seated or standing therein; a visitation, tending to impress the prophet’s servant with the fact, that the Lord had made abundant provision for the safety of his chosen people, and that they might truly say—“They that be with us are more than they that be with them.” We cannot, through the frailty of our fallen nature, behold those glorious spirits who are “sent forth to minister to them that shall be heirs of salvation;” but, doubtless, could our eyes be opened, as were those of the prophet’s servant, we should see that many of those movements in nature and providence, by which God shows his watchfulness over his people, are accomplished by angelic hands; and many of those wonderful deliverances from danger which so often occur, come to pass by means of angelic interference; and doubtless also that many of those judgments which fall upon the wicked are brought upon them by the same instruments. The doctrine of the ministration of angels does not, however, as an able writer asserts, declare that the assistance of the Holy Spirit and the assistance of angels is alike, or so much as of the same kind; for there is a great disparity between the operation of the Holy Ghost

and the operation of angels on the mind. This is finely pointed out by St. Bernard, who says,¹ "The angel comes *to* the soul, the Divine Spirit comes *into* the soul—the angel *suggests* and *recommends* good to us, but the Holy Ghost does by a powerful energy *create* and *plant* it in us." In a word, the angels can only act upon the soul meditately through the body, but the Holy Ghost acts directly upon it—that is, immediately, and upon its very essence.

Much as there is in Scripture concerning angels, much as there is that seems to indicate their vast numbers, as well as their exceeding might and glory, and much as there is that tends to throw light on the offices which they fill in the church, still there is but little personal and individual information given to us respecting them. Luther remarks, "all that we know of the angels is, that they serve on earth and sing in heaven," and in one of his letters to his wife, Meta, Klopstock beautifully says, "All the ideas that man can form of the ways of Providence, and of the employment of angels and spirits, must ever fall short of reality; but still it is right to think of them. What can have a more exalting influence on the earthly life, than to make ourselves, in these first days of our existence, conversant with the lives of the blessed—with the happy spirits whose society we shall hereafter enjoy? We should accustom ourselves to consider the spirits of heaven always around us, observing all our steps, and witnessing our most secret actions. Whoever has become accustomed to this idea, will find the most solitary place peopled with the best society."

We hear of the angel Gabriel, and the honorable commissions with which he was frequently entrusted; we hear of the archangel Michael, the warfare in which he was engaged with Satan and his angels, and the dispute he carried on with Satan concerning the body of Moses, wherein we are told that he "durst not bring against him a railing accusation;" and further particulars of the celestial warfare are related in the book of Revelation; but no other angels are specially mentioned, except in the book of Tobit—a book which we can hardly so much consider apocryphal as absolutely false and

¹ "Angelus adest animæ, non inest; suggestit bona, non ingerit; hortatur ad bonum, non bonum creat."—S. Bernard. *Op. Ed. Ben. Par.*

worthless—a book from which it is impossible to deduce any important lessons, and which our church has wisely thrown aside, as not enforcing any doctrine, or establishing any truth. There we find the name of Raphael; and these three, Michael, Gabriel, and Raphael, with “Uriel the angel,” called also “Jeremiel the archangel,” spoken of in the second book of Esdras, are the only ones mentioned by name in Scripture, either canonical or apocryphal.

Now the Mohammedan doctors, who took nearly the whole of their traditions from the Jews, have gone to a still wilder extent of imagination. They say, that Azrael, the angel of death (one of the greatest and mightiest of angels), was commissioned to inflict the penalty of death on all mankind, and that until the time of Mohammed he visibly struck down before the eyes of the living, those whose time for death was come; and although not *invariably* seen by bystanders, yet he was supposed to be always visible, in the very act of inflicting the mortal blow, to those whose souls he was summoned to take away. Mohammed, struck by the terrific effect which this produced upon men, entreated that the angel of death should take away the souls of men without this visible appearance, and in consequence of the prayers of the prophet it was no longer permitted, but men’s souls were taken without their beholding the angelic form which removed them.¹ We shall not be surprised to be told, that this angel could not take the soul of the prophet without his permitting it, and that in his last days he gave the angel gracious permission so to do, in order that he might be in glory. There is said, among other similar fictions, to be an angel standing with his feet on the earth, and his head reaching to the top of the seventh heaven; that these heavens are seventy thousand miles from one another; that this angel has seventy thousand heads; that each head has seventy thousand faces, each face seventy thousand mouths,

¹ There is a Talmudic tradition somewhat akin to this. “When a man is dying, then cometh the angel of death, who is full of eyes, and standeth by the sick man’s head, with his naked sword in his hand, at the point of which is a drop of gall; this he droppeth into the man’s mouth, who forthwith dies; and as his soul departs, it maketh a cry that is heard from one end of the world to the other;”—“but now, through the prayers of the Rabbis, this no longer takes place, and man dieth quietly.”—*Treatise Avoda Sera.*

and each mouth seventy thousand tongues; and that with each tongue he speaks seventy thousand different languages, with all of which he is continually praising the Lord. Surely it will be unnecessary to continue the investigation of traditions such as these; they show to how wild an extent men's minds may be led, when instead of being content with what is written, they go into the region of mere conjecture.

How great the contrast in passing away from these, to the calm and sober dignity of Divine truth. There we find angels rejoicing in heaven, at the birth of Him who should bring "peace on earth and good will towards men," as well as "glory to God in the highest." We find them in the desert; and after Satan had been allowed to tempt the Lord, coming themselves to minister to him. Surely, had he pleased, he could have summoned millions and tens of millions to his aid; but it was not until the temptation was passed, that they were permitted to come. Doubtless, they looked on that tremendous temptation, and wondered that angelic wisdom could be so fallen as to suppose it possible for Christ to be tempted successfully. We are also told, that "they are all ministering spirits, sent forth to minister to them who shall be heirs of salvation;" and we are warned by our Lord "not to offend one of the little ones" of his flock, "for in heaven their angels do always behold the face of his Father which is in heaven." Innumerable are the services which they render to the church on earth. Unquestionably they *do* "bear us up, lest we dash our feet against a stone;" unquestionably they *do* watch over us for our good, keep from us our spiritual adversaries, and materially assist those who in faith and patience are laboring in the way of the Gospel.

Some notion may be formed of their numbers, by what Christ himself says:—"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—thereby establishing their numbers and power, and at the same time his own Divine authority over them. And let us consider how much is meant by their being "ministering spirits, sent forth to minister" to his people. Though we behold them not, they may be at all times about us, so numerous as to be ever watching over every one of us. We know not what contests may

be continually going on, unseen by us, but in which we may be intimately concerned; we know not what are the temptations which they may be the means of keeping away from us, or the dangers from which they may protect us; and we know not in what they may be the means of instructing us, even as the church at large is said to instruct them. How many comforting messages may they convey to us, in a way that we understand not, but still vindicating the declaration of our Lord, that "they are all ministering spirits!"

Yet higher notions have we of the glory given to us, when we recollect that the church is appointed to be the teacher of angels.¹

¹ There is a very remarkable passage in St. Paul's first Epistle to the Corinthians (chap. xi. ver. 10), *apparently* respecting the connection which angels have with the church, and which may with some advantage be considered here. The words are, "For this cause ought the woman to have power on her head because of the angels;" and in the original—"Διὰ τοῦτο ὅφείλει ἡ γυνὴ ἔξουσίαν ἔχειν ἐπὶ τῷ; κεφαλῆς διὰ τοὺς ἀγγέλους." Some have interpreted this passage as referring to the effects of female beauty upon the angels; others have referred it to the same effects upon *ministers*; and have argued that, to prevent their thoughts being distracted, it would be well for female worshipers to be veiled. There are many other interpretations, some so wild, and others so indecorous, that they will not be here alluded to. The following interpretation is taken from the first volume of the British Churchman, p. 164. The word "power" is understood to mean *some* power—a certain kind and extent of power; and the word "head," instead of meaning literally the bodily head, is to be understood as referring to the *husband*, of whom, in the earlier portion of the chapter, it is said, "*the head of the woman is the man.*" Thus, then, the first part of the passage would stand thus: "For this cause ought the woman to have some power or authority over her husband." There remains yet to be considered the meaning of the words "*for this cause*" (*διὰ τοῦτο*); the reason will be suggested at once. The apostle had been enlarging on the superior honor and dignity of the man, and stating that the woman was made for the man, and not the man for the woman; and then, lest this should seem a license for contempt and tyranny, he adds, "*For this cause ought the woman to have some power or authority over her husband;*" *διὰ τοὺς ἀγγέλους.* The word *ἀγγελος* is sometimes used to signify a human spirit. "When Peter stood without the door, the damsel named Rhoda said, *It is his angel.*" (Acts xii. 15.) Some give the same interpretation to the word in Matt. xviii. 10. If this interpretation be right, then, bearing in mind that in Christ there is neither *male* nor *female*, then the rendering of the passage would be—"For this cause, i. e. because of their spirits, ought

How much is there implied in this! We may suppose these great and mighty beings constantly watching the means whereby the church is gradually overcoming the obstacles which are opposed to it; how it makes its way among the nations; how it gradually civilizes, softens, humanizes, and refines them; how it makes them better prepared for the enjoyments of this world, as well as for those to which it entitles them in the world to come;—and at every step in their progress they behold something new concerning the greatness and power and love of God, which they could not by any other means have learned. And when they see the children of God in their retirement, acknowledging the mercy of their Father, and praying for additional manifestations of his power and love, and learn that the Spirit of God is at work in their hearts, then above all they discern more of the depths of Divine wisdom, and of the wonders of Divine power, than all the expanse of creation could give them. Well, then, may the church, the spiritual body of Christ, be said to have the office of instructing angels.

Were there no other passages in Scripture than this concerning angels, there would be enough to discourage and condemn angel-worship. For, not to speak of the many instances in which they themselves refused it, it is obviously absurd that the church should worship those beings, whom she is to teach here and judge hereafter. Dr. Young well says—“The worshiping of angels is a practice so contrary, both to the precepts and warnings, and instances of Holy Writ, that nothing less than a strong delusion could ever give it birth in the Christian church. When St. John had the presence of an angel revealed to him, and that angel was employed to conduct him to the knowledge of many ravishing mysteries, it is true, indeed, that the apostle (as one overcome with the transport of what he saw and heard, and so reduced to a sudden lapse of mind) offered to give the angel worship; but we see how the angel re-

the woman to have some authority over her husband;” and the paraphrase might run—“Therefore the wife should exert a certain power and authority over her husband, while not trenching upon that superior honor and dignity which God hath given him; and should thus do because of their spirits, which are equal in the sight of God, endowed with the same Christian privileges here, and will be rewarded with the same heavenly glory hereafter.”

bukes the offer: ‘ See thou do it not; for I am thy fellow-servant: worship God !’—which is a passage sufficient to make us deplore the gross infatuation which that pretended infallible church fell under when she established the worship of angels, after God had not only forbidden it, but likewise the angels themselves had declared their express abhorrence of it. Worship God, and we shall be secure of the good offices of his angels ; but worship angels, and we may be sure to displease both them and Him that sends them.”

As our nature, then, is higher than theirs, in that we are to instruct them, so, when we are told in addition to this, that we are to “judge angels” —(for, says St. Paul, “ know ye not that ye shall judge angels ? ”)—our dignity immeasurably increases. What, then, can be meant thereby ? Are not the angels already judged ? Are not those who rebelled against God sentenced to the everlasting fire which is prepared for them ? Is there any possibility of those who are not fallen being made partakers thereof ? Are they not reserved for glory, for ever and ever ? What, therefore, can be meant by the judging of angels ? We know that although it is quite certain that those who obey not God shall be “ cast into the fire prepared for the devil and his angels,” yet the judgment-day hath not yet come to those who have died with the wrath of God hanging over them, and in vain rebellion against him, even as it hath not come to those who have died in his faith and fear, and with the blessed prospect of everlasting happiness before them ; and therefore, as there is a day of judgment yet to come for both the righteous and the wicked among mankind, so there will be a day of judgment, as it would appear, for angels, although their allotments of happiness or woe may already be decided. Probably, at the great day of judgment, when the saints shall sit on the throne to judge these mighty beings, they will have to fix that doom for ever, which has been everlastingly determined by the Almighty. It may be, indeed, that there shall be no longer any possibility of sinning, on the part of those angels who have “ kept their first estate ;” these, however, are but conjectures ; we have nothing revealed on the subject, save the awful fact that it is from the church they learn the unsearchable things of Christ, and that a

time will come when we shall have to pronounce on them their eternal sentence.

But there is one solemn office which angels themselves will have to exercise, and which must not be forgotten here. They are to gather together the elect of the Lord, when the time shall come for judgment; to gather together, indeed, the whole of the human race; for though the elect only are mentioned, yet our Lord intimates that *all* are to be gathered together by them, as well those who have served God as those who have served Satan. Perhaps those who have been the faithful servants of the Lord of life and glory shall be gathered from the depths of the sea, and the caves of the earth, by the angels of light, and placed on the right of the throne; while those who have served Satan shall be collected by the angels of the prince of darkness, and placed in their wretched position on the left. But the great fact is clear, that there shall come a day when the human family shall be gathered by the angels, and not one left behind, either of the righteous or of the wicked; according to that statement of our Lord—"The harvest is the judgment, the reapers are the angels." In that day, what shall be our position? When those mighty intelligences shall go from grave to grave, and from billow to billow, to call us from the depths, and caves, and tombs, will it be with joy or terror that we shall hear the summons? Will our eyes open upon the bright and glorious form of some angel of light, or shall we behold some demon of the pit, waiting to drag us to the judgment-seat? Let us, while we have time, pause and reflect on these things! Let us "lay hold on the hope set before us;" that we, being guarded here by those blessed spirits who are "sent forth to minister to the heirs of salvation," may finally be brought by their glorious escort before the throne of the Lord, and there behold the form of Him who died for us, and whose atonement has been accepted in our behalf—of Him who is our judge, but at the same time our reconciled Lord, willing and waiting to receive us into everlasting happiness!

CHAPTER IV.

EVIL ANGELS NOT SPARED—IMPORTANCE OF THE SUBJECT—GREATNESS OF THE FALL OF THE ANGELS—ITS CAUSE UNKNOWN—JEWISH AND MOHAMMEDAN IDEAS CONCERNING—NAMES OF SATAN—POWERS OF EVIL SPIRITS—MUCH EXAGGERATED BY HUMAN FEARS—SATAN SHOWN TO HAVE NO FOREKNOWLEDGE—OFFICES OF FALLEN ANGELS—GOOD ANGELS IN A STATE OF PROBATION—JUDGMENT OF THE FALLEN—CASE OF SAUL—DEATH OF AHAB—DEATH OF JUDAS—TEMPTATION OF OUR LORD—NUMBER OF THE EVIL ANGELS—ULTIMATE FATE OF THE FALLEN SPIRITS—OPINIONS CONCERNING—WHAT IS REVEALED IN SCRIPTURE—GROUNDS FOR CONFIDENCE ON THE PART OF BELIEVERS—CONCLUSION.

“*God spared not the angels that sinned:*” so says the apostle. These words may be taken separately from the context. They form a part of an argument; but with the argument itself we have not so much to do at present, as merely with the simple fact contained in the premises—namely, that “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.” It is a mighty change, to pass from the consideration of those bright spirits, who in their pristine glory and innocence still surround the throne of the Most High, to the consideration of those who have “not kept their first estate,” but who have been hurled from that splendor and magnificence which they previously enjoyed.¹ The subject is one pe-

¹ The Talmudists teach many strange and inconsistent doctrines concerning devils; the general tenor of their opinions seems to be, that some are really fallen angels, but that some were created devils from the beginning. The following strange account is given by Rabbi Menachem ben Rekanet:—“When creation was nearly finished, and the sabbath was drawing near, God created certain spirits, intending to clothe them with bodies; but the sabbath arrived, and God forsook these incomplete beings, so that they became devils.”

culiarly interesting to us, because many passages of holy writ assure us that among the employments in which the angels that sinned are engaged, one is that of tempting mankind, causing them to swerve from their duty to God, and bringing upon them the same condemnation into which they themselves had fallen. And therefore, as the general about to enter upon an arduous campaign takes great pains to inform himself of the skill and power of his adversaries—of the number and the disposition of their forces, and all the means they have of carrying on the war—so does it become us, as Christians, to ascertain as far as we can, who they are that oppose us; what their powers, circumstances, and numbers are; what kind of aid we may expect, and when that aid will be most required. We know that whatever aid is necessary will be given to us; that on our side is drawn the sword of the Lord, and that all the powers of Omnipotence are engaged in our behalf. But yet, as there is somewhat for *us* to do, as we are called upon to “fight the good fight of faith” ourselves, as our enemies are untiring and vigilant, and as, if there be any want of watchfulness on our part, they will readily take advantage of the opportunity, so, however sure we may be that “more are they that are with us than they which are against us,” still the subject does not lose its interest.¹

We shall, therefore, endeavor in this chapter to collect into one view the scattered passages of information given to us in Holy Writ, as to these evil angels—to ascertain what power they possess—how far, therefore, they are to be the objects of our terror—and in what way we may best oppose their machinations.

“Satan goeth about as a roaring lion, seeking whom he may devour;” and he is not alone in this employment—among those who fell with him from their innocence are others, doubtless in great numbers, who are now engaged in the same work of destruction.

¹ The animosity of the devils to mankind is thus accounted for by the Talmud treatise Jalkut Chadsh:—“When God determined to make man, he assembled together all the angels, that each one might contribute something towards the work; therefore he said to them ‘Let *us* make man.’ But certain angels refused, saying, ‘What is man that thou regardest him?’ So God punished them by taking from them their ethereal bodies, and hence they hate all mankind.”

And how mighty a fall was the fall of an angel! It was not like the fall of man; for God "took upon him the nature of man," in order that he might restore man to his original glory; and indeed, we may say, to much greater, inasmuch as by the taking of that nature upon him he hath dignified and glorified it to a degree otherwise inconceivable! But he "took not on him the nature of angels." We hear of no plan whatever being formed for their restoration; they are "reserved in chains of darkness unto judgment." Men are reserved under chains of affliction, indeed, and called to pass through many and fiery trials; but still they have a time of probation before them; and by a due use of that time, and by regarding it also as a period of preparation, they may enter into everlasting life.

For the angels no such provision hath been revealed to us. How terrible must be the condition of those who, remembering their former glory and that they might have retained it even till now, feel that the gates of heaven are closed against them, that the war which they have brought upon themselves is a war with Omnipotence, that the sword drawn against them is a sword which can neither be sheathed nor evaded, that the terrors of God's judgment are hanging over them, inevitable and about to fall. How terrible must be their recollections of a heaven which they once inhabited, of the songs which around the throne of glory they were once permitted to sing, of those bright and happy spirits with whom they once accompanied, of the behests of the Lord which they were once permitted to execute! And how, therefore, should we be filled with gratitude, when we recollect that for us there is a throne of grace, that for us there is a fountain of atonement, that for us there is an ever-open door, that for us there is a mediatorial Sovereign, that for us there is a sanctifying Spirit!

Scripture does not reveal to us the immediate cause of the fall of the angels; and where Scripture is silent, it becomes not man to conjecture. Universal tradition says they fell by pride—

" By that sin fell the angels. How then can man,
Though the image of his Maker, hope to gain by it?"

And Hooker, in his "Ecclesiastical Polity," repeats the tradition as

though it were an ascertained fact—"The fall of angels, therefore, was pride. Since their fall their practices have been the clean contrary unto those before mentioned; for being disposed, some in the air, some in the earth, some in the water, some among the minerals, dens and caves that are under the earth, they have by all means labored to effect an universal rebellion against the laws, and, as far as in them lieth, utter destruction of the works of God." So totally silent, however, is Scripture on the subject, that we have no warrant for taking up any of the traditions wherewith the Jewish divines have so copiously filled their volumes; we shall, therefore, but briefly allude to them. Their only interest is to show us what kind of imaginations passed through the minds of the Hebrew doctors, what kind of theories they entertained concerning those intelligences, some of whom are yet in the presence of God rejoicing in his glory, and others cast out of that glory by their own sin. The idea which chiefly prevailed among the Jews, and among the Mohammedan doctors also, both of whom derive their notions from the same source of patriarchal tradition—is, that the angels fell from their state of glory, because they would not render honor to the newly-created man, whom God had formed in his own image. For this reason the prince of those who fell, who is called in Scripture by the names of "Satan," "Apollyon," "Abaddon," and "Lucifer," with one-third, as they are sometimes called, of "the stars of heaven," or (as they are more usually understood) of the celestial intelligences, fell from a state of concord into a condition of open war with the Creator.¹

¹ The early Gnostics speculated largely on the nature and numbers, as well as the power and former condition of the fallen angels. Their speculations were preserved and augmented by those of the scholastic divines, until, about the period of the commencing Reformation, a system had been formed, as complicated and as unauthorized as any to be found in the Talmud, or the Koran. Lucifer, Satan, Belial, Beelzebub, Abaddon, Apollyon, &c., were decided to be all distinct angels, and referable to distinct orders—Lucifer, as the chief, being assigned to the highest, that of seraphim.

The spiritual world of devils was divided into four provinces, situated respectively, east, west, north, and south, of which the princes, in like order, were named Amaymon, Goap, Zemimar, and Gorson. An infernal nobility was created, with titles of dukes, marquises, earls, barons, and knights; and the fallen hosts divided into legions, and placed under the rule of these, by

"And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels;" and the result of that warfare was, that " Satan and his angels were cast out, neither was there any place more found for them." And as Scripture is silent as to the cause, so is it likewise silent as to the character and sharers of the fall. One thing we learn from it—and it is most important that in considering this subject we should remember this—that angels were placed, like men, in a state of probation, in a state from which it was possible for them to fall, and that some of them, like our first parents, did fall; but we also infer that their fall was of much more dire a nature, and involved sin of much more deadly a character than ours, so that we hear of no atonement prepared, no restoration promised to them.

When they had fallen into this perpetual war, one chief scene of their operations appears to have been in this world, where their endeavors have been constant to mar the work of salvation, and to prevent the atonement made for more happy man from being carried into effect. Satan has been emphatically called, "the prince of the power of the air, the spirit that *now* worketh in the children of disobedience," "the god of this world;" and although we cannot enter so far into the knowledge of celestial natures as to comprehend what change took place upon them after the fall, and in what degree they were shorn of their original powers, yet we perceive that much power is still retained by them, and that even under these "chains," and while restrained by the mighty hand of God from working out the malice of their diabolical nature, they are yet permitted to tempt and to afflict man, and that too often their temptations are successful.

When we speak, then, of the power of fallen angels, we are investigating the opportunities which those who are opposed to us have of hindering our passage towards our celestial kingdom. And there are many mistaken views entertained upon this subject, by those who do not carefully consider the divine truth. Much greater powers have by many Christians been assigned to the fallen angels, than

name. The student desirous of further investigating this strange classification, will find full particulars in Bodin's *Demonomanie*; in Wierus, in Psellus, and in Debrès's *Disquisitiones Magicæ*.

Scripture gives us any warrant for attributing to them. That they who emphatically “excel in power and might” did, even after their fall, retain far more power and might, and far more wisdom (so far as the wisdom of this world is concerned), than men possess, is incontrovertible. Satan can “transform himself into an angel of light;” he can assume every kind of appearance that best suits him; doubtless he knows all the philosophy of this world, and all the philosophy of a world still darker; much of the knowledge which he had when yet in his former glory, remains with him;—and this he employs to counteract the designs of God, and to promote the destruction of man. But we must remember, that though thus mighty, as well as thus malicious, he is still a finite being, and one who, however ill-disposed towards us, and however invested with power to carry out his evil disposition, is nevertheless not only finite but chained—warring, indeed, but warring against Omnipotence—and that for us the powers of that Omnipotence are being exerted. So that even were Satan far more mighty than the Scriptures give us reason to believe, and did he possess a far greater degree of intellectual power than those same oracles assign to him, still is there no cause for us to entertain any terror as to the result of the contest; the termination of it *must* be clear to the eye of faith, and our progress through it such as to make us feel at every step that we are supported by an Almighty arm. It is as a tempter that we are chiefly to fear Satan, it is in this character that he is most frequently represented to us in the Word of Truth, and with regard to his temptations are we most strongly warned, as well as most divinely supported. The following poem, by the Rev. James Bandinel, in addition to its beauty, has the merit of clearly setting forth the doctrine of the Scripture on this important point:—

“Bow to fortune, bend to fate,
Wherfore struggle with the foe?
Full their power, as firm their hate;
Thus to strain augments thy woe.
Canst thou break the viewless chain?
Canst thou change the dark decree?
Strength is useless—courage vain—
Battle not with destiny.

“Keep thy counsel and thy fears
 For the coward’s craven ears ;
 Hence, avaunt, nor idly prate
 Of inexorable fate ;
 Talk not of such dreams to me—
 I am, ay, and will be free !
 Though no more I see the flowers
 Blooming in the summer bowers
 Wreathed with mossy diadem,
 Still the rose smiles on her stem ;
 Though the stars no longer shine,
 Still the brightest light is mine ;
 Though in Heaven’s high vault alone,
 Still the sun is on his throne.
 Onward, onward to the strife ;
 Mine to strive and to endure ;
 Twin the sisters, Hope and Life—
 Truth of conquest still is sure !

“Cease, fond madman, look around ;
 Where is hope, and where is aid ?
 Freedom is an empty sound,
 Courage but a broken blade.
 Look ! and mark yon phantom form
 Riding on the bursting storm !
 Lo ! her hand is raised to smite ;
 Woe to them that brave its might !
 Strife is vain, yet mayst thou flee—
 Yield thee—yield to destiny !

“Fiend, avaunt!—no seraph thou
 From the realms where angels dwell,
 Stamped I see upon thy brow
 Cain’s own mark ! the brand of hell !
 He who gave the will and power
 Thus to strive, on HIM I call—
 At thine own appointed hour,
 Free me—free me from their thrall !”

Some persons both write and speak of Satan as though he were endowed with a power and knowledge which can only be attributed to God, and fancy that he can extend himself throughout all space, that he can see into the future as well as understand the past, that

he hath the power of entering into the human heart, and perceiving the thoughts which are passing through it.¹ The Word of God gives us no warrant for any such belief; nay, we may infer therefrom that Satan has no power to penetrate the future, that he cannot discern the end from the beginning, that he is frequently worsted by the wisdom of the weakest believer; and consequently, so far from looking on him with terror (as some do), and regarding his powers as of that stupendous order which some mistakenly assign to him, we have rather to rejoice that so much of his weakness is displayed, and so many revelations made to show us how little we have to fear. A few instances may suffice to show that this is the case. We perceive from the many disappointments which he has met with, as revealed to us in the Scriptures, that it is impossible to attribute to him the knowledge of futurity.² Had he been able to ascertain the result of his own proceedings, he would never have tried to tempt the Lord himself, well knowing that the temptation must end in shameful defeat on his part, and that legions of angels would come afterwards to celebrate the triumph of the Redeemer, and minister unto him whom Satan had left. He would not have

¹ This notion seems to have been strongly confirmed by the opinion held in the earlier ages of Christianity, that the gods of heathenism were not mere imaginations, but evil spirits, who seduced men by their wiles to worship them, and gave signs and oracles to testify their power and knowledge. Even in the middle ages this idea was by no means obsolete; and legends are told by the monkish chroniclers, which prove how mighty these false gods were still supposed to be. The case of Gregory Thaumaturgus will be here precisely in point, who restored, as the Golden Legend asserts, to an ancient oracle its power of giving responses to suppliants, by simply leaving on the forsaken altar the words, written on a slip of paper, "*Gregory to Satan—Enter.*"

² The Rabbis give to some evil spirits a knowledge of the future, and make them therein equal to the unfallen angels. In the Talmud treatise, the greater Jalkut Rubeni, are these words:—"There are devils which are equal to the holy angels, and which know what is past, and what is to come." But another treatise thus explains it: "When a decree goes forth from heaven, it is proclaimed by a herald to each one of the firmaments, and thus is repeated from one place to another till it reaches the elements; and as the demons dwell there, they hear the decrees, and by this means the devils know future things."

been the cause of many of those events which he is related in the divine records to have brought about; he would have perceived that his own kingdom was jeopardized thereby, and that the event would be such as to display his own want both of wisdom and of power.

And if occasionally he has been greatly successful—if we be reminded how he induced Pharaoh, King of Egypt, to follow after Moses and the children of Israel, and that all that mighty host were, by his machinations, drowned in the Red Sea, we reply, did he not thereby cause the glory of the Lord to be made known to mankind at large? Did he not thereby show how every one of the promises of God should be fulfilled—how his word was always “yea and amen,” and how if the promises were fulfilled to the temporal Israel according to the flesh, much more should they be fulfilled to the spiritual Israel according to the promise? And furthermore, was there aught of triumph in the overthrow of that host of Idolaters in the Red Sea? If they had been allowed to go on living as they were, would they not have persevered in the same form of idolatry? If we are told, that he was permitted by God to destroy the armies of Sennacherib, we reply, that it *may* have been so, but we have no right whatever to suppose that Satan *was* the instrument of this judgment. The angel of the Lord is specified, a term hardly applicable to Satan; but even if he were “the angel” spoken of, the same result is plain; the Lord appears as the deliverer of his people, and in their temporal salvation is there a type of that great deliverance wherewith he rescues his people out of the hands of their spiritual adversary. Many such instances may be adduced; and they all tend to the same point—to show us the uselessness of warring against Omnipotence, the excellence of divine wisdom, and the folly of that which vaunteth against it.

It is said by the Jews (and there is far more reason for this than for many of their traditions), that whenever God did execute his vengeance on mankind, he made angels the means by which he executed it—that whatever befell individuals or nations, tribes or families, was always executed by the angelic host;¹ not indeed by

¹ The Jews supposed that the angels, who were the governors or tutelary spirits of the “*Seventy Nations*,” in which mystic number they comprehended

those who had “kept their first estate,” but by those who had sinned; whatever evils befell mankind, were attributed to the agency of evil angels—storms and shipwrecks, plagues and accidents, all were referred to the same secondary causes.¹

“Commissioned demons oft, angels of wrath,
Let loose the raging elements. Breathed hot
From all the boundless furnace of the sky,
And the wide glittering waste of burning sand,
A suffocating wind the pilgrim smites
With instant death !”

But if we contemplate the Word of God, as far as we are enabled to do so, as one fair and consistent whole, we shall then perceive how every one of those evils (evils for the time) works out the eternal good of God’s people. We shall find that every judgment upon the disobedient, even if that judgment do not call them to repentance, has, nevertheless, a good effect. Do we learn nothing from all the records of God’s wonders of old? Do we hear of those who opposed the work of the spirit, and of the manner in which God punished them for their opposition; and do we learn no practical lesson therefrom? Do Ahab, and Jeroboam, and those who made Israel to sin, suggest no important moral and spiritual truth to our minds? Do not God’s vengeance upon the cities of the plain, his anger towards the disobedient prophet, and all the long

all the Gentiles, were fallen angels, and subject to Sammael, the prince of the demons; but that their angel was Michael, the chief of the archangels. And they state some singular particulars concerning this circumstance in their account of the dispute which took place between Michael and Sammael about the dead body of Moses.—*Eisenmenger, Entdeckung des Judenthums.*

¹ The Talmud attributes all sudden and unaccountable disorders to the immediate influence of devils, properly so called, as created evil, and distinguishable from fallen angels. The treatise Nischmath Chajim observes—“Know that it is certain that all distempers which come suddenly upon a man are occasioned by unseen devils. Sometimes thou mayst see a man brisk and well, presently overcome with misfortune and paralyzed. And thus it is with all sudden secret distempers, which have thus their origin.”—*Eisenmenger, Entdeckung des Judenthums.*

catalogue of judgments with which the Old Testament abounds, point out to us the danger of battling with Omnipotence? Do they not show us, that although God is merciful, long-suffering and compassionate, that yet he is rightly characterized as "a consuming fire," which will not spare the guilty?—that, however guilty we are, if we humble ourselves, God will pardon us; but that if we continue in our rebellion, however mighty we may imagine ourselves, he will of a truth "bring down all that boasteth itself against him?"

Now we may regard Satan and the other evil angels as being thus set before the whole world, in order to show to us the power as well as the love of God. Let us consider, then, what is meant by the angels being placed like ourselves in a state of probation, and what reason we have for considering it to be so. We infer it from what is declared by the apostle, that it shall be the province of the saints "to judge angels." This can only mean the pronouncing of the sentence of Almighty God upon them, because that sentence has been already determined in the councils of the Almighty. But there shall be a time when this state of probation shall cease; and if it be possible, which peradventure it may be, for other angels to fall, there shall come a time when that shall be no longer possible—when the period of probation shall have ended, when those who still are in their innocence and have maintained their first glory, shall be continued and confirmed in the possession of it for ever, and those who have fallen shall be consigned to that destruction for which they are reserved. But it is a matter of great comfort and encouragement for us to know, that though it is said that "the wicked shall be cast into the fire prepared for the devil and his angels," it is declared expressly to be "*prepared*" for them, lest we might imagine that it has been *prepared* for us. God has "*prepared* for them that love him such good things as pass man's understanding." Consider, then, these two passages—what God has prepared for those who love him, and what he has prepared for the devil and his angels; and let us, while we look with terror upon the fate of these presumptuous spirits, draw near with adoring love, and yet with fear and trembling, to the mercy-seat, that we may obtain those good things which God hath prepared for us.

The history given us in the book of Genesis we are not inclined

to take, as some do, as a mere allegorical sketch, descriptive of the progress of evil; for why should we make one thing that is positive, typical of another thing equally positive, while the plainest and most philosophical course is to receive the whole account as literally true? We are told there of only one spirit—that it was “the old serpent, the devil,” that tempted man; and subsequently we are told that there are many such—that God sent *evil angels* on some occasions against his adversaries. In one memorable instance, when Ahab was doomed to perish at Ramoth-gilead, Micaiah the prophet said—“I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left; and the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.¹ Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and hath spoken evil concerning thee.” But the lying spirit had already effected the purpose for which it was sent; Ahab did go up to Ramoth-gilead, not to prosper, but to fall there; for the sentence had already gone forth against him, his doom had been pronounced, and “in the place where dogs licked the blood of Naboth, did dogs lick the blood of Ahab.” Another remarkable instance is that of Saul. The Lord sent an evil spirit to trouble him—that evil spirit was removed by the instrumentality of David; again it returned, and Saul subsequently yielded entirely to its government, and “God answered him neither by Urim and Thummim, nor by the prophets”—giving him no reply to his prayers, but allowing him to be entirely given up to evil; and then we find him holding intercourse with the power

¹ The Jews say that such spirits sent “*from the Lord*” were “*sanctified or Jewish devils*;” and that, as a reward for their obedience, “they are permitted to hear and understand the law. They become holy like the ministering angels, and stand within the veil, to hear what is decreed in heaven.”—See the *Treatise Iggereth Baal Chajim*.

of darkness, and seeking from hell that information which heaven denied him.

But the most remarkable and the most awful case which is related of such government, is that of Judas. "After the sop Satan entered into him;" the whole powers of the man appear to have been taken possession of by the infernal spirit. Probably Judas imagined that Christ would by his miraculous power deliver himself out of the hands of his foes; but if Judas had rightly understood the mission of the Lord—the words which that Lord himself spake, that he came to call sinners to repentance, to die for the sins of the world—if Judas had, by the illumination of God's Spirit, understood the divine purposes concerning Christ, the whole tendency of his miracles and of his parables and of his precepts—he must have known that it was for the very purpose of dying that he came into the world: he was an instrument in the hand of God for accomplishing his own wise and infinitely benevolent purpose, yet does the depravity of that agent receive a still deeper dye from these things, and so far from palliating the crime which he committed, it does but render him the blacker in his ingratitude and the more fearful in his atrocity. Well might it be declared of him, that he was "the son of perdition," that he "went to his own place," and that "it had been better for him if he had never been born."¹

Satan, in his temptation of our Lord, showed most manifestly how great was the power of him whom he then tempted, and how morally impossible it was that he should fall; but let us contemplate the temptation again, in order to derive from it the comfort and instruction which it may afford; for if we consider Satan (as we have already done) as a being finite in knowledge, and consider God (as we necessarily must do) as a being infinite in power and holiness, it would seem as though there were so marvelous a mad-

¹ Dr. Adam Clarke, in his Commentary, takes great pains so to explain this passage as to leave some ground of hope for the unhappy man of whom it is spoken. He endeavors, also, to say that the death of Judas was not a suicide; but though we have no right to speculate as to the future condemnation of any man, yet it is difficult to find a case presenting fewer grounds of hope than that of the wretched traitor.

ness in the spirit of evil, that we could hardly comprehend that he should have attempted such a thing at all. But this too was for our good; for, in the first place, it was to show us that he who opposes us is finite, and that the Captain of our salvation is infinite, in power and knowledge; it was to show us how frail is the spirit that tempts us; how mistaken in himself; how little aware of the extent of his own ability. Surely, here is small cause for us to fear, and great cause for us to be confident.¹

Our Lord's character, too, is to be learned from his proceedings in his temptation; for he could not have been tempted unless he were in all respects like ourselves: had he not the same inclinations which man has, he would not have been tempted by that which was a temptation to man; had there not been a possibility of his falling, it would have been altogether useless, as well as needless, that he should have been tempted at all. The circumstances of the temptation show this. Forty days' fasting, the monstrous gloom of an arid wilderness, solitude, the foreknowledge of earthly evil to come—all aided in the attempt to subdue the earthly nature of the Saviour to the will of the tempter. How splendidly is this represented by Robert Montgomery—

“ ———round him nothing stood
But rocky bleakness—mountains dusk and huge,

¹ Among all the absurd sayings of the Talmud on this subject, there are still some which indicate that Satan can only do harm to man in proportion as man gives himself up to sin, and, consequently, to “him that hath the power of sin.” The Talmud treatise, the lesser Jalcut Rubeni, one of the most valuable of the whole, has this passage—“The sins of man are marked on his forehead, and the devils have power to do mischief to those whom they see thus marked. Wherefore the angel forewarned Lot, his wife, and daughters, not to look back; and thus it happened with Lot’s wife, who looking behind her, the angel of destruction saw her sins marked on her forehead, and punished her forthwith by transforming her into a pillar of salt. It was for this cause that God set a mark on Cain, that he should not be slain by any that found him, whereby were meant the devils.” And in another place—“When the destroyer doth not see the face of men, he doeth them no harm.” Amid the strange forgetfulness of sacred history which these passages display, it is impossible not to be struck with the intended meaning, and its coincidence with the Christian command, “Resist the devil, and he will flee from you.”

Or riven crags that seemed the wreck of worlds !
And there, amid a vale's profoundest calm,
Where hung no leaf, nor lived one cheering tone
Of waters, with an unappalled soul
The Saviour stood, while arid stillness reigned,
And the dead air, how dismally intense
It hung, and thickened o'er the lifeless dale ;
When lo ! from out the earth's unfathomed deep
The semblance of a mighty cloud arose,
From whence a shape of awful stature moved—
A vast—a dim—a melancholy form !
Upon his brow the gloom of thunder sat—
And in the darkness of his dreadful eye
Lay the sheathed lightnings of immortal ire.
As king of dark eternity he faced
The Godhead!—centering in that one still glance
The hate of heaven, the agony of hell,
Defiance and despair !”

When, subsequently, Satan “ took him up to an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them,” he knew that even the Lord himself, having taken upon him the infirmities, as well as the form of frail man, was capable of being tempted by those objects which tempt man in his frailty and infirmity. He was capable of having the feeling of ambition roused within him, and capable therefore of yielding to the temptation, when it thus offered itself. Satan well knew this; and therefore he laid the glittering bait before him: “ All these things,” said he, “ are mine.” We see something of wisdom in this, though we know him to be the “ father of lies;” and something of his power from such an assertion as the following: “ All these things will I give thee, if thou wilt fall down and worship me.” We know, indeed, that these were not Satan’s; they already belonged to Christ; but instead of asserting his right to them, our Lord answered, “ Thou shalt worship the Lord thy God, and him only shalt thou serve.” He reminded Satan of his lapse, of his disobedience, of his vain and futile warfare; it was the reproof of the Lord to the malevolent and rebellious spirit, and not a mere declaration that all these things were his, although that was implied. “ Thou shalt worship the Lord thy God.” “ I, the Lord thy God, am the only Being

who has a right and claim to worship; thou shalt worship Me. These things are not thine, but mine; and I will make thee know this, when thou shalt come to be judged." Thus again, when other temptations were placed before him—when an attempt was made to induce him to rely on an arm of flesh, he replied, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He thereby proved himself to be without sin in these things, and fell not; he claimed the rights of his own divinity, and made Satan flee before him; thus giving us a lesson, that by taking the same line of conduct, by referring all things to the will of God, and by this alone can we make the tempter flee before us, and secure the victory which he who is our Elder Brother, our Captain, our Guide, obtained before us and for us.

This portion of our subject would be incomplete were no mention made of that awful place or state of punishment called in Scripture, Hell. It matters little to us whether hell be a distinct locality, as the Jews taught¹ and as most Christians hold, or whether it is to be regarded as that *state* in which the spirits of men, deprived of earth and yet unfit for heaven, wander in hopeless anguish, lamenting the loss of those golden opportunities which when frequent they had neglected, and when present they had despised. Our great bard has in one of his happiest passages represented Satan as exclaiming—

" Which way I fly is hell—myself am hell !
And in the lowest deep, a lower deep,
Still threatening to devour me, opens wide !"

and surely there can be no more wretched condition imagined either for men or angels than this. Sir Kenelm Digby, in his notes and observations upon the "Religio Medici" of Sir Thomas Browne, remarks, "If then the soul doth go out of the body with impressions and affections only to the objects and pleasures of this life, it con-

¹ Hell, say the Rabbis, was created on the second day of creation, although not mentioned in the Mosaic account. It is for this reason, they add, that God did not pronounce the second day's work to be "*very good*." Hell has, according to the same authorities, 8,000 gates, and is 30,000 years' journey in circuit. It is divided into two parts, and is under the government of a prince named Duma.—See *Eisenmenger, Entdeckung des Judenthums*.

tinually lingereth after them. But that being a state wherein those objects neither are nor can be enjoyed, it must needs follow that such a soul must be in an exceeding anguish, sorrow, and affliction for being deprived of them, and, for want of those it so much prizeth, will neglect all other contentments it might have, as not having a relish or taste moulded or prepared for the savoring of them. Like feverish tongues, which, when even scorched with heat, take no delight in the coolest liquors, but the sweetest drinks seem bitter to them by reason of their overflowing gall.” This reasoning, however satisfactory with regard to men, does not at first sight appear applicable to angels—they never had any earthly life; the same change cannot be said to have passed upon them at the fall as that which passes upon wicked men at death; and yet hell is emphatically said to be “prepared for the devil and his angels.” But a very little reflection will show us that the same theory *will* apply, and even still more strongly, to those angels who kept not their first estate. They are separated by sin from the source of all spirit and centre of all happiness, cut off from all those enjoyments which form the *natural* delights of spiritual beings, and in some sort compelled to exclaim—

“Evil, be thou my good!”

And thus, from the more evident adaptation of a spiritual punishment to spiritual intelligences, the balance of argument would be in favor of considering hell less as a place¹ than as a condition.

¹ The difficulties which theorists have found in assigning the locality of a material hell may be worthy of a note. Among others, Whiston supposed that the comets were so many hells, whirling the souls of the damned and the angels of Satan alternately into the burning regions of the solar atmosphere, and into the vast cold plains of boundless space. Maps of hell have been published by some theologians; but, perhaps, the most remarkable theory on the subject is that of a Rev. T. Swinden, who wrote a book to prove that the sun was hell. This notion derives from ancient tradition some slight countenance; and Mr. Swinden supports his theory by observing that the sun, as the centre of this system, is the only part to which a universal descent can be made; that there is an abundant supply of fire; that there is sufficient room; and that the worship paid to the sun among the heathen suits well with the notion that it was the abode of the prince of this world. Comment on all this will be needless.

And now we shall briefly conclude this chapter by a few words as to the ultimate fate of the fallen angels. We have seen that the very cause of their fall is involved in mystery—that God hath not been pleased to reveal to us anything very explicit concerning them, but simply that they did fall; that they wander about the world; that, according to the book of Job, they “go to and fro in the earth, and walk up and down in it;” that they are the instruments in the hands of God with regard to temptations offered to the good, as well as punishments inflicted on the wicked;—and what shall the end thereof be? They are “reserved in chains of darkness unto judgment.” Some have supposed that there is to be a day of universal restoration, so that all men and all angels will ultimately be restored to the favor of God; but this is a doctrine concerning which we hesitate to speak at all; certainly whatever may be said concerning men, the Scriptures are silent concerning angels.¹ Others have said, that at the expiration of a certain period they shall be annihilated; and conceive that by such a doctrine only can that passage be understood, that God shall “put all enemies under the feet” of Christ, and that “the last enemy which shall be destroyed is death;” and they apprehend, that unless we take some such doctrine as this, the perpetuity of torment, either in the case of men or of angels, militates against the nature of the prophecy, and tends to bring in question the goodness of God. But with regard to all such speculations we say, let us not attempt to be “wise above that which is written;” let us take the words of God as we find them written for our instruction, and reverently believe that which is revealed. “Those things which are revealed belong to us and to our children; but the secret things belong unto God.”

But among those things which *are* revealed, are clearly these:—that there are spirits instrumental in tempting us—that they have a certain power, not indeed of penetrating the recesses of our hearts

¹ The Jews had a notion that hell was to be purified, and, at last, annexed to Paradise; and that the evil spirits, being cleansed from the evil that was in them, would finally be restored to their former position as holy angels.—See the *Talmud Treatise, Lef. Arjat*. Also Stehelin’s *Jewish Traditions*, vol. ii. p. 139.

and reading our thoughts, or they would have acted very differently in many of the cases which are related in Scripture, but that they have the power of suggesting evil thoughts to us, of placing temptations before us, and thereby drawing us off from our duty and leading us into sin. "The Scripture doctrine of Satan makes it probable," says Doddridge, "that many of those horrible thoughts which sometimes come with an almost irresistible impetus into the minds of the pious, are of diabolical origin, which is in some measure confirmed by the subtlety with which atheistical and skeptical arguments have been presented to the mind, even beyond the natural genius of the persons assaulted by them." Our Lord intends as much as this, when in the parable of the sower he says—"Then cometh the devil, and taketh the word out of their hearts;" and there are other passages of the same kind, which intimate that Satan is a suggester of evil thoughts. But he cannot be everywhere at once; he is not like the omnipresent Deity; it is but now and then that the finite tempter can come before us. His infernal wisdom may, indeed, suggest the most appropriate time to find us unprepared; but he cannot be ever with us; neither he nor all the spirits of the bottomless pit can ever be "about our path and about our bed, and spy out all our ways;" that is reserved for the omniscient and omnipresent Deity.

He, then, who is ever present, who knoweth all our sins, all our weaknesses and all our needs, hath taught us that there are bright spirits of glory who are "sent forth to minister to them that shall be heirs of salvation." Away, then, with our fears concerning evil angels; they cannot be always tempting us, always trying us, always watching us; and God, who is ever with us and who knoweth our needs, will in the time of our need deliver us out of the hands of our enemies. There are a thousand reasons why we should feel ourselves secure, if we trust in God. "More are they that are with us than they which are against us." What though their name be legion;—though the words of the poet be just—

"As when the potent rod
Of Amram's son in Egypt's evil day,
Waved round the coast, called forth a pitchy cloud

Of locusts, warping on the eastern wind—
That o'er the realm of impious Pharaoh hung
Like night, and darkened all the land of Nile—
So numberless were those bad angels seen
Hovering on wing under the cope of hell;"

yet, if one-third of the angels fell, there are two-thirds left to minister to us ; if there be one, therefore, to tempt, there are two to aid ; and God, the Eternal, the Omnipresent, he who can read the thoughts and intents of the heart, he who can see the future in its remotest bounds, is with us, and will aid us; for he hath promised his Spirit to comfort us, his Spirit to sanctify us, and finally his Spirit to glorify us.

CHAPTER V.

DEMONIACAL POSSESSION—INTEREST OF THE QUESTION—GENERAL NOTIONS ON THE SUBJECT—ATTRIBUTED TO ORDINARY INSANITY—VIEWS OF THE JEWISH RABBIS—CONDITION OF THE SPIRITUAL WORLD AT CHRIST'S COMING—INCREASED ACTIVITY ON THE PART OF SATAN—CAUSES FOR THIS—DEGRADED CONDITION OF SOCIETY—RARITY OF DEMONIACAL POSSESSION IN MODERN TIMES—EXPERIMENTS OF DR. DE HAEN—NEW TESTAMENT INSTANCES, THE CASE IN THE COUNTRY OF THE GADARENES—MULTITUDE OF SPIRITS, CAUSES OF THEIR ENTRY INTO THE SWINE—DOUBLE CONSCIOUSNESS OF DEMONIACS—THEIR NON-RESPONSIBILITY—PITIABLE CONDITION—NOT NECESSARILY THE MOST WICKED OF MANKIND—OPINIONS OF DANTE AND OTHER MEDIEVAL WRITERS ON THE SUBJECT—EXORCISM—DISCOVERIES OF MESMERISM—PSYCHOLOGICAL SCIENCE—POWERS OF THE EARLY CHURCH—SPIRITUAL APPLICATION—CONCLUSION.

IN continuing our consideration of the world of spirits, we have now come to one of the most striking, and at the same time one of the most terrible pages which its history opens to our view. Hitherto we have considered God's revelations of himself, under the Old Testament and under the New—the appearances which he made to patriarchs and prophets of old, and to apostles under a more perfect dispensation. Those angels who, employed in his service, are “sent forth to minister to them who shall be heirs of salvation,” have been passed in review, and also those hosts who “kept not their first estate,” but who “are reserved under chains in darkness, unto the judgment of the great day.” We have seen these latter waging war with man, and have shown how much cause there is to rejoice, that God has been pleased to manifest his strength on our side, and to give us, by means of his holy word, glimpses of the weakness and frailty of our adversaries. Strong as they are, the weakest believer is stronger than the mightiest of evil spirits; numerous as they are, He has enabled us to trust that we shall be “more than conquerors,” through Christ, who is our leader

and head. But in the chapter which we are now about to open, we shall have to consider neither of these subjects separately, but all in connection, to show how they bear one on another, and examine one awful mode of warfare which Satan has been permitted to exercise against the church—rarely, indeed, and under peculiar circumstances, but still circumstances which do not allow us to deny its reality.

The notion once prevalent on the subject of demoniacal possession, and not yet entirely extinct, is, that a devil took up his abode in the body of a man, entirely suppressing the power of the man's soul, and actuating that body at its own will—leaving, indeed, an occasional, and sometimes a perpetual consciousness of such alien domination—and admitting, it would appear, of lucid intervals, either by the temporary departing of the evil spirit, or by allowing the spirit of the man again to govern the body.

In examining the works of those of the greatest fathers of the church who have written on this subject, it will be easy to see that their views were considerably different: they regarded the human spirit as being subjugated by the infernal, and *compelled to act* according to its will. It is a possession, not of the bodily frame only, nor yet of the human will only, but a strange and partial enslavement of *both*; as though, in fact, the demon had obtained occupation of the channels of communication between the bodily and intellectual, or spiritual, part of the man's nature; and it is to be observed, that the command given by our Lord to devils to "*come out*" of those whom they tormented, while it fully recognizes the actual presence of an alien power, decides nothing as to the manner in which the possession was obtained.

Thus the question of demoniacal possession is interesting on two grounds: first, on account of the light which it throws on the character and mission of our Lord; and secondly, on account of the glimpses which it gives us into the world of spirits. It is with reference to this latter topic that we shall now principally treat the subject.

Setting aside, then, the notion of a merely corporeal possession, and coming to those views entertained by the more enlightened, we observe that the idea which *has* prevailed, which still *does* prevail, and which, because founded on truth, ever must prevail, concerning

this doctrine is, that there are certain circumstances under which Satan has been suffered, or evil spirits have been permitted, to take possession of the *mind* of man, to overpower his faculties, and to use him as the instrument of their own devices—taking from him his self-control, and making him merely a servant in their hands.

Many of those cases which at various times, in more modern periods, have been stated to be cases of demoniacal possession, have unquestionably been simply cases of insanity; and there are those who maintain, that *all* the instances recorded in Scripture are to be accounted for in the same way. They assert, that where it is said a person was “possessed with a devil,” we are merely to understand that the use of his reason was taken away from him, and that he had become insane; and many arguments have been adduced, to show that the cases related in the New Testament are *all* capable of being understood in this way—in fact, that there is no such thing as demoniacal possession, and that all which is related concerning it, is but to be considered as so many forms of speech, intended to signify that such and such persons were in an unsound state of mind. Dr. South, speaking on a cognate subject, says—“As the fowler would certainly spoil his own game, were he not to keep out of sight; so the devil never plants his snares so skillfully and successfully, as when he conceals his person, nor tempts so dangerously, as when he can persuade men that there is no tempter.” And thus it is argued, that by denying the doctrine of demoniacal possession, we are not bringing any doubt on the Scriptures of truth, or exhibiting any disbelief in the word of God, for that other modes of speech, which *must* be figurative, are used precisely in the same way. Thus we hear of *lunatics*, or as our old writers would phrase it, *moonstruck men*, as well as of those possessed with a devil; and if we consider the meaning of the term so employed, knowing, as we do, that it cannot with any philosophical strictness be literally understood; so likewise we have no right to say, that those similarly afflicted have at any time been possessed with a devil, but that when demoniacal possession is mentioned, it is merely to be regarded as a figure of speech.

But this is a subject which requires to be carefully considered, be-

cause on it much of the truth of the sacred narrative will depend ; and if we be entitled to say that the various assertions of demoniacal possession in the New Testament are to be considered as figures of speech, and that the parties so spoken of were merely under the influence of insanity, we shall ever feel ourselves in a state of uncertainty what to believe and what to reject in other cases ; that is, whether *all* narratives of a miraculous nature are not to be understood in the same way. Now, if we understand that Christ, by his Divine power, did really and literally give sight to the blind, hearing to the deaf, speech to the dumb, life to the dead, and cast out devils from those who were possessed by them, this difficulty vanishes, the Scripture becomes consistent, the narratives intelligible. On this account, therefore, it becomes a matter of very deep importance to us as Christians, to investigate the subject in the most careful manner, and endeavor to ascertain whether there be ground for believing that the phrase, “possessed with devils,” and similar forms of speech, are to be understood as merely figurative, or whether they do set forth a state or condition of the individual, in which he was taken possession of by the infernal spirit, and made an irresponsible agent in his hands.

We are sometimes told, that as it was not the province of Moses to teach physics, so neither did Christ take on him the office of a teacher of metaphysics, and that both used language suitable to the comprehension of their hearers ; so that, according to this view, we may expect to find our Lord falling in with the errors of his time in matters of science and philosophy—just as some contend that Moses did. But to this we reply, that Moses was commissioned to teach the TRUTH, and that Christ *was the TRUTH itself*. He flattered no popular prejudices, nor did he, as others think, humor the notions of the afflicted, in order the more easily to accomplish their cure. For besides that this would have been to keep up an opinion which, if false, could not but be exceedingly mischievous to the public, it would not have been effectual in the way desired. Trench, speaking on this subject, says concerning mad persons—“They are living in a world of falsehood, and what they want is not more falsehood, but some truth—the truth, indeed, in love, but still the truth ; and

I know," he adds, "that the greatest physicians in this line in England act exactly on this principle."¹ To return then to our subject.

First, we shall notice the ideas which prevailed among the Jews themselves. That they did almost invariably attribute insanity to demoniacal possession, is tolerably well known ; and this, not only because instances really did exist among them, in which Satan or his emissaries had taken possession of the minds of men, but because they themselves were incapable, by reason of their comparatively small degree of scientific knowledge, of distinguishing between the various kinds of insanity which presented themselves to their notice. They classed them all under the same head ; believed them all to have the same origin ; attributed them all to the influence of Satan. Nor can we be surprised at this, when we recollect that the general theory which they entertained concerning the evil which existed in the world was, that God made use of evil angels, to punish those who were rebellious—that sickness, accidents, general and domestic calamities and insanity were all caused by the same agency—that these evil spirits, though restrained under chains and darkness, were nevertheless, so far as those chains would permit, the ministers of God's vengeance, just as the angels who had "kept their first estate" were employed as the messengers of his mercy. It is remarkable, however, that the Jews had a mode of explaining in a spiritual way some of their traditions, and among others, those concerning evil angels—their possession of men, and the accusations which at the day of judgment they will bring against the guilty. Thus they say, that sins are evil angels which possess men, and which shall appear in evidence against them at the last day, and thus explain some very singular passages of the Talmud.² Hence it was

¹ Notes to "*Notes on the Miracles*," p. 151.

² The *Parascha Mishpajim* says—"Those souls, and the souls of devils that come into the world, come through the works of the wicked. For he who commits a sin creates by his evil works a devil, and these are the devils that stain, damage, and destroy the world. Thus far the words of the book *Chesed le Abraham*. Behold, then, a man creates these devils through his evil works, and the same are the witnesses which at the day of judgment shall witness against him : and every one will call and say, This man, M., the son of N., hath created me at such and such a time, and in this or that place." See also *Stehelin's Traditions of the Jews*, vol. i. p. 260.

very natural, that they should attribute all visitations, whether of body or mind, to the influence of evil angels ; and when they found violence and other evil qualities exhibited concomitantly with this deprivation of reason, we have no difficulty in understanding how it was that they considered such an one given up to the devil, and that instead of the government which before existed in him of sound reason and his own responsible will, there was a government within him entirely independent of himself, making him merely an instrument in the hands of Satan, or some other evil spirit.

It is significant, too, that at the time when our Lord made his appearance upon earth, such cases were alarmingly prevalent. They had existed before, but at that time they were in greater number than at any previous or subsequent period. One of the causes for this may be, that the whole religion of society was then in a state of transition ; one dispensation had so far passed away, that its efficacy was no longer perceived—that which had just been introduced, was not yet thoroughly understood ; men were at sea without a chart or compass ; they knew not where to look ; they perceived the growing insufficiency of ancient rites, and yet were not prepared to receive that great and glorious Gospel which Christ had come to give. He intended that that Gospel should win its way gradually, that it should, one by one, overcome the obstacles to its progress. We cannot wonder, then, that in this state Satan should make his assaults more frequently and more determinedly, in order to turn to his advantage every opportunity that he could.

Added to this we observe, that the world was then in a state of unexampled depravity ; age by age had passed away, and the march of civilization, unsanctified by Christianity, had only proved to be a march of greater and greater degradation ; men had become, indeed, more outwardly polished, there was an advance in arts, sciences, and literature, but in spirituality there was a marked deterioration ; we have but to look at this period to observe, that the moral and spiritual state of mankind was so bad, that it were scarcely possible even to have it properly described and set before us in the present day, so fearful were the crimes prevalent, so universal was the depravity existing. Here, then, we find another reason why we should be led to expect similar visitations to this. When do we imagine

that Satan would be most earnest, most constant, most assiduous in making his attempts against the peace of mankind? Surely, when he saw that there was the greatest cause to expect success—when he saw that men were already *prepared* to be his subjects—when he saw that the general tone of morality and religion was at a low ebb, and when, moreover, he perceived that the time was coming when his kingdom was to be taken from him, and when, if an attempt were to be made to retain his dominion, it must be made either now or never, for he knew that the Gospel was about to arise, and that ere long it would shed its beams over the dark places of the earth.

The classical scholar who peruses the account which Tacitus gives of the reign of Tiberius Cæsar, and who makes himself further acquainted with the interior life of Rome in the first and second centuries, by examining the writings of such men as Juvenal, Suetonius, Martial, Catullus, Petronius, Apuleius, Artemidorus, and others, will perceive so awful a picture of human depravity, as to be fully satisfied that the force of wickedness “could no further go.” Crimes the most gigantic walked hand in hand with vices the most degrading—and by a singular coincidence those two centuries seem to have been eras of portents and wonders, of a strife only known by its occasional upheavings—between spirit and spirit, convulsing the hidden life of the world.

The question has often been asked, whether or not there are in *these* days cases of demoniacal possession. It was stated, indeed, about the middle of the last century, that there were many such cases; but an eminent physician, Dr. Antonio de Haen, who, at the request of the Austrian government, devoted his time to the examination of those who were brought before him as demoniacs, came to the conclusion to which we now come—namely, that he did not dare to say that such things did not exist, indeed he rather believed that they did, but that certainly out of those persons who were brought before him, he could not establish a single instance to support his belief. We have the testimony also, of one of the greatest living writers and physicians, and one, too, whose attention has been chiefly confined to cases of insanity. He believes that there are cases of demoniacal possession—he even hints that such have been brought before him—but he likewise declares, that such cases

are so exceedingly rare, that in the whole compass of his experience (and that has been of the most extensive character), there have been few indeed which he could even *conjecture* to be attributable to such a cause. And the following seems a very good reason why they should be so rare. As mankind gradually deteriorated in a moral and spiritual point of view—as in spite of all the reason and philosophy that were brought to bear on their condition, the golden age was succeeded by the silver, and the silver by the brazen, and the brazen by the iron, so long as man was dependent on his own attainments, his own excellency, his own philosophy; yet the vision of Nebuchadnezzar shows us that “the stone which was cut out of the mountain without hands smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” The kingdom of Christ goes on increasing, not only in might, but in purity and splendor, in a far greater degree than the kingdoms of man. Human nature became worse and worse, until it seemed to have reached its greatest point of depravity; and then, just as we should believe that cases of demoniacal possession would be the more frequent, as this depravity increased, the Gospel was manifested, and man became at once christianized and civilized.

But we must now examine the circumstances of such cases as they are related in the New Testament, briefly alluding to the fact, that there were similar cases known to have existed previously, one of which, namely, that of Saul, is particularly remarkable.

The cases are in number—

1st. That of the Gadarene demoniacs	{ Matt. viii. 28-34. Mark v. 1-20. Luke viii. 26-39
2d. That in the synagogue at Capernaum	{ Mark i. 23-26. Luke iv. 33-36.
3d. That of the woman with a spirit of infirmity	Luke xiii. 10-17.
4th. That of the daughter of the Syrophenician woman	{ Matt. xv. 21-28. Mark vii. 24-30.
5th. That of the lunatic child	{ Matt. xvii. 14-21. Mark ix. 14-29. Luke ix. 37-42.

All these require to be closely studied—they all present some peculiar features, but all agree in one thing, the distinct recognition by our Lord, that they were cases in which an alien power had possessed itself either of the mind or the body of the victim, or of both. That alien power was, however, obedient to the Lord, and departed at his command. We shall principally notice the first of these, both as the most circumstantially related, and as the most decided in its external character.¹

When our Lord was first greeted, on his arrival at the coast of the Gadarenes, it was by “a certain man, which had devils long time,” who, “when he saw Jesus, cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God Most High ? I beseech thee, torment me not.” We then find our Lord asking, “What is thy name ? And he said, Legion : because many devils were entered into him.” We then find the devils beseeching the Lord that they might be permitted to go out into a herd of swine that was “feeding on the mountain,” which privilege being granted to them, we read—“Then went the devils out of the man, and entered into the swine : and the herd ran violently down a steep place into the lake, and were choked.” The result was, that the people “began to pray him to depart out of their coasts.”

If we consider this as a case of insanity, we shall certainly find a great inconsistency in the account itself; for although it may be possible for us to suppose, that our Lord occasionally used language rather suited to the comprehension of his hearers, than to the abstract and philosophical state of the case, yet when he commanded the devils to *come out of the man*, and afterwards gave them permission to enter into the herd of swine, we apprehend we have but two alternatives: either we must believe that there were devils who *had* taken possession of this man, and that when our Lord commanded them to come out, they *did* come out, and that when he permitted them to enter into the herd of swine, they *did* enter into

¹ Those who wish to investigate the others more largely than the space allotted to the subject in this work will permit are referred to Trench's Notes on the Miracles.

those swine—or we must believe, that He, who is the source and essence of truth, condescended to a direct imposition upon those who were listening to him—that he arrogated to himself the power of casting out devils, which in fact did not exist—that he permitted them to go into the herd of swine, while in fact there were no such demons to make the request; and we shall have either to throw discredit upon the whole narrative, or to believe a number of concomitant circumstances which are actually more remarkable than the narrative itself: for if we believe that the devils were not there to be cast out, how can we suppose that our Lord caused the spirit of insanity, as though it were an actual personal thing, to enter into a whole herd of swine, and to cause them “to run violently down a steep place into the sea and be drowned?” If we consider, on the other hand, that the herd of swine running into the sea is to be regarded as a mere coincidence with our Lord’s commanding the devils to come out of the man and go into those swine, then we have a coincidenee so very remarkable that the whole doctrine of probability could hardly supply us with the like; and we believe the difficulty in this case to be far greater than in taking the narrative as it stands in the text.

Jones of Nayland gives us the following beautiful spiritual improvement of the event:—“After the same form does the devil drive men headlong into the gulf of perdition, when he gets the direction of them. He was permitted to possess this unclean herd, that we may learn hence how an unclean life will prepare us to be driven into hell itself by the destroyer. Temperance, sobriety and devotion prepare our bodies to be temples of the Holy Ghost; but impure manners prepare the heart for unclean spirits, and give them the opportunity they desire: we have heard of certain arts to call up the devil, but a man need only live like a swine, and he will be sure to have his company.”

But let us consider what is revealed to us concerning the state of the evil spirit, supposing it to have been really spoken to—supposing, what as Christians we are bound to believe, that our Lord spoke what was literally true, and implied no more than he actually fulfilled. This man, then, possessed with this spirit (or these spirits) of evil, no longer being a free agent, no longer responsible for what he

did and said, the whole of his faculties of mind and body over-powered and mastered by an alien and hostile power, addressed our Lord scarcely so much in his own words as in those of the evil spirit which possessed him, who well knew to whom he was speaking. He implored our Lord that he should not be tormented; or as another evangelist has it—"that thou torment me not before the time." We perceive, then, a conviction on his part, that there was a time when he should be tormented, and his prayer was that he might not be tormented till then. To be cast into the abyss was unquestionably a fearful fate, whatever that abyss might be. Our great poet gives a direful picture of it in the words—

" A universe of death, which God by curse
Created evil, for evil only good,
Where all life dies, Death lives, and Nature breeds
Perverse, all monstrous, all prodigious things;
Abominable, unutterable, and worse
Than fables yet have feigned, or fear conceived—
Gorgons, and hydras, and chimeras dire."

Paradise Lost, Book II.

The spirits of evil believed that the power resided in the Son of God to afflict them: they admitted his power to call them forth, or confine them to any particular spot: they entreated him that they might not enter into the deep, or, as it is more properly rendered, "that they might not be sent into hell," but that they might be permitted still to go abroad, carrying on their mission of evil, and in order to this might find their temporary abode in the herd of swine. It is beautifully observed by a modern author, on this point, that there was another reason why the devils did not desire to be entirely disembodied—"The animal sensualities of a pig may enable a devil to forget himself; and does not this render a reason for the fact that evil spirits who enter men, and are the instigators and sharers with them of sensual wickedness, were averse to their ejection? They were escaping from themselves—from their unmixed spiritual misery. No rest—no peace—no comfort—no hope of a better condition—without any of that outward occupation, of active pleasures or work, or of enjoyment from food or drink, or from the higher sensations of the eye and ear, to divert from self, may be the

condition of one evil spirit: and this hopeless, restless misery, increased by companionship with others in the same plight—and added to all, none but *selfish* moral qualities, envy, hatred, malignity—no love—no generosity—no tenderness—no benevolence—every one for himself, *without* God for all, and this eternal—and this is Hell! That a spirit in such a plight should be ever seeking a human body wherein he might for the time drown this intense self-consciousness and that *wicked insanity*, and much of that brilliant evil which, from its power over others, seems superhuman, are effects of such a union, is most probable.”¹

We are, therefore, to consider them as in actual hostility to man and to God—to man as God’s creature, to God as having willed man’s salvation. When we further note, too, the way in which our Lord acceded to this proposition, we shall have further reasons for believing that evil angels have but little understanding of the future—that they can but, like ourselves, judge according to probabilities; for if they merely desired not to be cast out of the man in order that they might not be sent into the abyss, and only wished for a temporary abode in the herd of swine, which they might change for another residence whenever they thought fit, their design was evidently frustrated, for the moment that they obtained possession, “the herd of swine ran violently down a steep place into the sea, and were drowned;” so that, so far as the demons were concerned, their fate was precisely the same as though they had been simply commanded to come out of the man. Some have said that the evil spirits drove the herd of swine into the sea; but this would appear to be an erroneous view of the whole transaction; for nothing is said in the narrative, either by this or any other evangelist, to lead us to such a supposition. We are not told that the *demons* did this, but simply that “the herd of swine ran violently down a steep place into the sea, and were drowned.”

We then come to the circumstance that this was not *one* demon, but *many*. Our Lord asks, “What is thy name?”—and a distinguished commentator observes, that he does not appear to have put this question so much with regard to the devil himself as with

¹ *Evening Thoughts*, by a Physician.

regard to the man, probably with a view to bring him over to a state of consciousness, that he might remember, as a man, in whose presence he stood, and what power was possessed by him; and therefore it was to the man, as well as to the devil, that the question was addressed—"What is thy name?" And when the answer was given, it exhibits a strange kind of double consciousness—an answer compounded of that which a demon and that which a man would give; for he does not tell his personal name, but says, "My name is Legion; for we are many." He had probably seen the serried ranks of the Roman legion, which brought to his recollection that host of spirits by which he was overcome; and the demon, taking the words out of the mouth of the afflicted being, prevents his giving his own name, and declares, "My name is Legion; for we are many." So that there appears to have been a remarkable double consciousness in this case; he knew, however, that he was oppressed, and sought for deliverance.¹

¹ On this double consciousness, Trench, in his invaluable *Notes on the Miracles*, grounds an argument for the reality of the possession, and appears to lean to an opinion that such double consciousness would be a symptom to be expected in any modern case of demoniacal possession. He cites some interesting remarks from Heinroth and Schubert (which, by the way, he should have translated, as few English divines read German); but there seems little reason to agree with this notion: double consciousness appears to be a symptom of many diseases, where there seems no reason to suspect demoniacal influence. Dr. Moore, in his interesting work, *The Power of the Soul over the Body*, observes. "We know that persons may, during sleep and in certain conditions of disease, exercise a memory of which they are wholly unconscious in their waking hours—a memory which has no purpose in connection with present existence;" and he proceeds to give several remarkable instances of it; and concludes a very important chapter with these remarks:—What is called double consciousness is curiously tested in the case of a person who cannot preserve attention to his body, or to things around him, in consequence of being overpowered by fatigue. He sits, we will suppose, in some uneasy position, not allowing him to resign himself to sleep, but keeping him in a state of alternation between imperfect sleeping and waking, so that he is constantly correcting the aberrations of consciousness that occur in the mind, when the will ceases to act upon the senses, by the returning consciousness of his condition when slightly roused. *Here the individual recognizes the double mode of his existence*, and in the course of a few minutes passes several times from one state to the other, dreaming one instant and reasoning the next."—P. 218.

We have next to consider not only the physical but the moral condition of those said to be possessed by devils. Some writers maintain that, because they were so possessed, they must have been in the highest degree offensive to God, that they were among the most wicked of mankind, and that it was only on account of the extent of their rebellion against God, their being so far off from his grace, and their having sinned so terribly against his goodness, that they were allowed to be so possessed. But if we examine the Scriptural account, we shall be led greatly to doubt this opinion; for our Lord uniformly treated them as objects of compassion, and not of condemnation; and in all cases where such persons were brought before him he rebuked the evil spirit, considering that evil spirit as the cause of the misfortune. And the evil spirit, in many cases, would not come out until he had torn the possessed. Thus, in the case before us, the evil spirit did not *quietly* come out, but entreated that he might not go into the abyss. He endeavored to contest the point, although he knew the omnipotence of him to whom he spake. Indeed, it is impossible to read the accounts of demoniacal possession in the New Testament without observing that the persons possessed were considered invariably as objects of pity. And if this be the way in which we are to regard them, then it follows that they were not therefore the wickedest of mankind because they were thus afflicted.

Precisely in accordance with this view is the description by Robert Montgomery, of the Demoniac, in his beautiful poem, *The Messiah*. He even goes so far as to apply to him the name *martyr*.

"Thou dreaded martyr—words and feelings fly
Aghast, or shudder round thy gloomy pangs!
Thy limbs are bare,¹ and down their withered length
The blood has tracked the lacerating stone,

¹ Pritchard, in his work on Insanity, p. 113, translates from the Italian, a physician's description of mania:—"A striking and characteristic circumstance is the propensity to go naked—the patient tears his clothes to tatters;" and speaking of bodily strength, he adds, "notwithstanding this constant exertion of mind and body, the muscular strength of the patient seems daily to increase. He is able to break the strongest bonds, and even chains."

Tormented madness from the hills hath wrung
To glut her agony ;—among the tombs
Thy dwelling is ; from human sound apart,
The dead around thee in sepulchral caves
Of rocky darkness ; there thy spirit moans
Or mutters, till the very mountains seem
Appalled to echo with thy blasphemy !”

Book V.

There is one case, however, in which it would appear otherwise ; we allude to the case of Judas, respecting whom we are told, that “with the sop” which our Lord gave “the devil entered into him.” But the devil, in entering into Judas, only entered into a mind thoroughly prepared for the wickedness to be accomplished. It has been stated by a great and eminent divine, that under these circumstances, Judas was himself no longer responsible for the acts he committed, that they were the acts of the devil, and, that when the devil left him, he was unable to bear the consideration of that crime which he had been the instrument of committing, and immediately put a period to his wretched life; but we have no evidence of this being the fact, neither have we any case similar to that of Judas in Holy Writ. The nearest to it is perhaps that of Saul, who, under the influence of an evil spirit that troubled him, attempted to slay David ; but who, in looking through their lives, can make a comparison between the two, or between the demoniacal visitation of the one and the demoniacal possession of the other.

But if we consider that they were not necessarily the most wicked of mankind, although perhaps they may be considered the most unfortunate, who were thus given up to the possession of evil spirits, we shall find that view still more strongly supported by the consideration of their sense of their own misfortune. They felt, it appears, that they were overcome by a power hostile at once to themselves and to God ; and they earnestly and sincerely desired to obtain relief therefrom. We do not find this in the case of the wickedest of mankind. We can point to many, whose characters blacken the page of history—we can show men stained with every vice, and guilty of every crime that can degrade humanity ; but there was a terrible consistency in all they did—they never rebelled against Satan—they were never desirous of escaping from his dominion, but

served him diligently and steadfastly, spending their whole life in accordance with his will, and that when "the wages of sin," which they found in their death, came upon them they were still in the act of rebellion against God. There was no deprivation of the faculty of reason in their case; they knew perfectly well what they were about; they had given themselves up to the service of evil; they had stifled all the reproaches of conscience; they had struggled with the Spirit of the Lord, until that Spirit had ceased to strive with them; and thus they were obedient to Satan, because they had brought their own will into accordance with his.

There is an admirable passage on this subject in one of the Crip-
plegate lectures: "In the state of innocence there was no conflict,
in the state of glory there shall be no conflict, there being no cor-
ruption in either of these to combat with grace. In a state of cor-
ruption—the state of the natural man—there is no spiritual conflict
because there is no renewing grace to combat with corruption, that
strong man, who keeps all in peace till a stronger than he comes.
The natural conflict is in every godly man, the spiritual conflict
is in no wicked or natural man. This I note to allay the fears of
drooping saints, who, finding a conflict between conscience and cor-
ruption, conclude that they are in a state of nature, and search not
for the conflict between grace and corruption. This is as if a man
should conclude that he is a beast, because he has senses like a
beast, not considering that he has reason superadded, which a beast
is not capable of."

In the wicked there is no conflict.

How terrible, then, is this consideration. If we serve not God, we *must* serve Satan, for there is no intermediate course; and if the Spirit of the Lord doth not so possess us as to make our faculties en-
tirely obedient to HIS will, sanctifying our hearts by faith, then will the spirit of Satan enter into us; not for the most part, as in the unhappy cases referred to in this chapter—not by depriving us of reason, and making us no longer responsible beings, but by assimilating our nature with his own, by corrupting all the springs of our existence, by making us depraved in our thoughts, acts, and aspira-
tions, by turning our eyes from the bright glory of the heavens and

leaving us to contemplate them only under the aspect in which the spirit of evil presents them to us.

In like manner we are told, that we must either sacrifice unto the Lord or unto devils; and there is a very strong passage to this effect in one of the apostolic epistles. So that if we be not possessed by a devil in one way, we shall be in another, unless we be entirely influenced by the Spirit of the Lord. He has taught us that his indwelling Spirit (and there is great power in these terms) shall preserve us from sin; if, therefore, we have not the Spirit of the Lord indwelling, most certainly will there be found the spirit of Satan indwelling. Man's spirit is too weak to stand by itself. It is impossible for man to be either thoroughly good or thoroughly wicked, without the aid either of heaven above or of hell beneath; if we "draw near to God, he will draw near to us," if we "resist the devil, he will flee from us;" but if we draw not to God, then will the devil approach unto us and take possession of us, moulding our whole faculties according to his will, corrupting our affections and desires, or (as in the case before us) taking possession of us as mere irresponsible instruments, and making us simply tools in his hand.

The cases which are given to us of demoniacal possession, are cases in which the possessed person felt the great affliction which had been brought on him, and sought deliverance from it where alone it could be found. And so, if we wish to be delivered from the power of Satan, we must appeal to Christ, looking to him to cast out the evil spirits from within us; and he will of a truth deliver us, and conform us to the Spirit of the living God. So that there is a spiritual application that we may make of this evil, in cases where the physical and actual application may not apply. The persons who were thus possessed by Satan or his hosts knew the misery of their condition, and sought earnestly to be delivered therefrom; so that they were not *willingly* the slaves of the evil spirit.¹

¹ One case mentioned in the New Testament is exceedingly remarkable on this point (Luke xiii. 10-17); it is that of the woman possessed by a spirit of infirmity, in which case the possession seems to have extended only

Our Lord gave to his disciples the power of casting out demons, as well as assumed it himself. "If I," said he, "by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." He admits or rather implies, that their "sons" also *had* cast them out; and the apostles and other ministers of the early church were undoubtedly invested with the same power. When our Lord sent forth the seventy, he gave them a commission so to do; the same commission was given to those who received the marvelous outpouring of the Holy Ghost on the day of Pentecost; and for a considerable period after the ascension this power was maintained by the church. The very existence of the power, therefore, compels us to believe in the reality of the possession; but not that the persons thus possessed were necessarily the most wicked of mankind.¹

The question whether there be in our own day instances of demoniacal possession is one of vast importance, because there are so many forms of insanity, and so deep and painful an interest is excited in the minds of some who have members of their own families thus afflicted. The few words that follow are expressly addressed to such. Those who believe in the present existence of demoniacal possession, are found mostly in the Church of Rome; and that church has provided an office for exorcising or casting out unclean spirits. It would, then, be natural to expect that in the annals of exorcism we should find the greatest accessible number of instances

to the body. That the cause of the disease was demoniac our Lord himself expressly asserts—"whom *Satan* hath bound now these eighteen years; and by loosing her from her infirmity, he relieved her from her demon oppressor. Her mind appears to have been unaffected, and her heart untouched. Her faith was strong, and its exercise was at once blessed. The instance in this respect stands alone.

¹ Dante, in his marvelous work, speaks of persons whose guilt was so awful, that their souls were plunged into hell, and an evil spirit was permitted to animate the body, now forsaken by its natural tenant; nor did he in this idea at all go beyond the current belief of his time. Calmet relates instances in which demons were permitted to animate bodies which the spirit had left. A case is related of Cornelius Agrippa, that ill-understood and ill-used man, of the like nature; and the Talmud is full of similar occurrences.

in which demoniacal possession has been successfully or unsuccessfully treated. From the details there given us, as well of the evil as the cure, we may form something like an idea of what this possession was supposed to be, and how far it resembled ordinary insanity. The cases circumstantially recorded amount to some hundreds; they rest on every variety of evidence, and display every conceivable kind of fraud and chicanery. Some have been clearly "got up" to serve the interest of some monastic order; and the devils have been made to confess that they feared nothing so much as the success alternately of the Franciscans and the Dominicans, of the Jesuits and the Jansenists. Sometimes they have been contrived to give the reputation of sanctity to doubtful relics, since by one of the most absurd of medieval corruptions, the relics of saints were supposed capable of dislodging demons who had taken possession of human bodies. Sometimes they have been political plots, and sometimes merely instruments of private vengeance;¹ but of all that the writer of these pages has examined, he has not met with one that bore the tokens of good faith. Calmet,² in his Essay on Spirits, gives a considerable number, to most of which he seems to attach some degree of credit; but few who in this day read his work will hesitate to brand them as gross and atrocious impostors. When we find the names of devils repeated by scores³—when we see that

¹ The very remarkable case of the Ursuline nuns at Loudun, who were said to be possessed with devils, through the machinations of Urbain Grandier, the Curé of that place, is now known to have been a most diabolical plot of Richelieu to destroy Grandier, who *had been* a rival, and *was* no admirer of the mighty but wicked cardinal. This unhappy victim to the cruelty of a bold bad man, was put to death amidst unheard of tortures. The trial will well repay an attentive perusal.

² See the "Phantom World," 2 vols. Bentley, 1850, which is a translation of this work of Calmet's, and in which the cases alluded to will be found.

³ At Loudun, among other names given as those of devils, are found Zebulon and Naphthali, Baruch, Luther, Esrom, Lucian, and Celsus. We are less surprised to find Ashtaroth, Baal, Cerberus, Leviathan, Behemoth, and Beelzebub; but such appellations as Lion of Hell, Match of Uncleanness, Enemy of the Virgin, and Dog's-tail, can scarcely fail to provoke a smile. The names, too, of bad men recorded in Scripture, are pressed into the same service; and we find Haman, Agag, Iscariot, and Balaam, all gravely announced before a solemn court of justice.

they (the evil spirits) professed their hatred of monkery and their love of Luther and the Huguenots, there seems little need to hesitate long in characterizing the kind of possession in which they were the agents.

The conversion of Prince Radzivil to the reformed faith is said to have been caused by the discovery of a similar fraud. Brought up as a zealous Romanist, he was deeply grieved at the spread of the Reformation in Lithuania, and desiring to mark his detestation of the new sect, and at the same time to clear himself from the probable charge of having covertly aided it, he repaired to Rome to visit the pope and to report on the state of the country. Pleased with his devotion, the pope gave him a small box of relics, and on his return, some monks who had been vainly endeavoring, as they said, to cast out a devil from one possessed, entreated permission to try the effects of the relics. The permission was granted, and amidst much ceremony the relics were applied. *The demoniac instantly recovered,* but it was soon made known that a young nobleman to whose charge the box had been entrusted, had lost it, and not daring to confess the fact, had procured a small box like that which he had lost, and filled it with small bones of no particular sanctity. Subsequently, and in consequence of this, Radzivil became a zealous Lutheran.

It would be no argument to say, that because *no* recorded cases of demoniac possession in modern times were really so, that therefore none had occurred, but it gives strong reason to believe that if any specific instance be brought under our notice, it will be found to follow the general rule.

And now, before we bring this subject to a close, let us see whether we cannot deduce from it some spiritual instruction.

We have already seen, that in various instances Satan took away the reason of his victim, in order that he might bring him completely under his sway; but that those who have been the most faithful servants of hell have *not* been thus afflicted; they gave themselves up to the wicked one, and Satan had no need to bind them. It is *possible* that cases of demoniacal possession may exist now, although we have not the power of distinguishing (and that power may never be restored to the church) between cases of what

may be called physical insanity, and those in which Satan takes possession of mankind and treats them as he did in the days of our Lord himself. This uncertainty must ever render the Christian extremely cautious as to the views which he takes concerning the mind of man, and its condition in health and disease. But while there will be this uncertainty, we must be well aware that those who are faithfully serving the Lord will be by him protected against all adversaries—that if, with one determination and in full purpose of heart, we seek to obey his commandments, Satan can have no power against us; and though it be an awful consideration indeed, to reflect that there still may be a power which can thus overcome the human will, and make it subservient to evil, yet we know that this cannot be the case with those who are truly the servants of the Lord, and are relying on him for strength and protection. If we could believe the possibility of such a case as this, we should then believe the possibility of God's forsaking his servants—that those who were soldiers in his army, watchful after the interests of his kingdom, and laboring hard for the salvation of the souls of others as well as their own, were nevertheless given up by him to an adversary whom they could not perceive—to a visitation of the most fearful character—to an adversary against whom they had no defence, and a visitation which concerned their usefulness here, and for aught we know, their happiness hereafter. Here, then, is an additional inducement for us to take up with his service.

We may be afflicted in the body, and perhaps in the mind; we may be afflicted in our families and in the various circumstances of our lives; but we shall not be given up to the power of the enemy; we shall be safe from his attacks here, and shall be partakers of the conquest of our Lord over him and his hosts forever.

CHAPTER VI.

IMMORTALITY OF THE SOUL--INNATE EVIDENCE OF IT--EVIDENCE FROM MYTHOLOGY
—DOCTRINE OF FUTURE REWARDS AND PUNISHMENTS DEPENDENT ON—PHILOSOPHICAL ARGUMENT FROM IMMATERIALITY—SEPARATE STATE OF THE SOUL AFTER DEATH—DOCTRINE OF ST. PAUL CONCERNING—DOCTRINE OF ST. JOHN—ANALOGIES OF NATURE—DIFFERENCE IN DEGREE IN FUTURE GLORY—SLEEP OF THE SOUL AN ERROR—PROVED TO BE SO BY THE CASE OF THE PENITENT Malefactor—THE TRANSFIGURATION—ELIAS APPEARING IN THE GLORIFIED BODY—IMPERFECTION OF OUR PRESENT CONDITION—APPEARANCE OF SAMUEL TO SAUL—BODIES OF THE SAINTS RAISED AT THE CRUCIFIXION OF OUR LORD—STATE OF THOSE WHO DIE IN UNBELIEF—SPIRITS OF THE DEAD NOT OBJECTS OF TERROR—IMPOSSIBILITY OF INJURY BEING DONE BY THEM TO BELIEVERS—CONCLUSION.

THE foundation of all religious belief must be the doctrine of the soul's immortality. If man be considered to perish like the brute creation, it can be a matter of but small moment to him whether his life be spent in the practice and observance of religion, or whether he say to his soul, "Soul, take thine ease, eat, drink, and be merry." Nay, that man must evidently be the more rational, who, feeling his existence to be confined to this present state, bounds thereby his hopes and desires, and accommodates himself wholly to the present condition of the world in which he lives. But inasmuch as there is in the human heart a conviction of immortality, and that conviction appears to have been implanted there by our beneficent Creator for the wisest and holiest of purposes, so there has never been a nation, never a tribe, and probably never an individual, who did not, whatever profession might be made, thoroughly and heartily believe in the endless existence of the soul. It does not follow that this must always have been a welcome thought; for, alas! we can conceive that there are many who would willingly renounce their immortality, and degrade themselves to the rank of the beasts that perish. According to the style of life

in which they indulge, and the course which they are determined to pursue, it cannot be a blessing, it must be a curse. Still, the thought must evermore recur to their minds that it is impossible for them to do this—that in breathing into the nostrils of man “the breath of life,” God infused into man a portion of his own eternity, an attribute which is inalienable, and must therefore continue either for man’s everlasting happiness or for his everlasting misery.

The way in which this belief has manifested itself has been various, under various circumstances, and in various ages of the world; but one thing we may observe to have been universal, one characteristic never failed: when men had thoroughly made up their minds as to whatsoever was good, whatsoever was virtuous, whatsoever was honorable in this life, that kind of conduct was, in their estimation, to be rewarded with a blessed immortality, and those who deviated from it, more or less, were to be punished by an immortality of misery. The whole of the pages of mythology tell us the same thing, with more or less of fancy and extravagance, according as poetical imagery was more or less to be found in a nation, or according as degradation and misery assumed a prominent place in their condition; but still there was this evident belief, that that which the conscience approved in this life was to be rewarded, and that which it condemned, punished in a world to come.

But we must ever expect to find skeptics; no religious belief will ever be universally accepted; and even this doctrine of the soul’s immortality would find opponents among those to whose desires it was obviously opposed. These would say, “What kind of proof can we have that this doctrine on which you lay so great a stress, is true? How can we know that this universal impression—the reality of which we cannot deny, for it strikes our mental eyes on every side—is founded on truth? It does not follow, because many men believe in a doctrine, that therefore that doctrine is a sound one; nor even that because any scheme of belief is adopted by such large numbers of men that it were excusable to call it universal, that it must therefore be correct. We require something more than the mere assertion that man is immortal—something more than to be told that all mankind are agreed as to the fact; we wish

to have some proof of it. We wish to see whether the proof is so clear and unmistakable, that in laying aside certain advantages and certain pleasures, which are palpable and immediate, we may do so with the conviction that we are not acting rashly, and that it is in accordance with the dictates of wisdom to regard the present life merely as a passage to one more important. So that, besides the universal admission and impression upon the subject, we come to require a proof of the certainty of the fact alleged. And how is this proof to be given? We see men grow up; we see them increase in stature and strength from their infancy to their maturity; and we then see them decay and die, their dust mingling with the dust from which they sprang. But we have no proof, arising from any intelligence in mankind, that they rise again; we know nothing, from aught that man can tell us, of the condition in which they find themselves after death; they may, for anything such creatures as we can tell, pass into annihilation, into utter and entire forgetfulness."

But that which reason cannot tell us revelation has supplied; and the conjunction between the right use of reason, and of belief in the immortality of the soul, is found in two points.

The first point is that which teaches us to regard revelation as capable of proof. We take the evidences of Christianity, and are satisfied with them. We investigate the Scriptures historically, and we find that they have all the testimony which is required to be given of any other class of historical truth; and therefore we accept them. We investigate them metaphysically, and we find precisely the same evidence in this respect as we find historically; we are satisfied that if we are to believe any doctrine whatever on the authority of evidence, we must believe the doctrines of the Gospel. We take the word of God, as that which really furnishes a divine revelation for our benefit. When once we have admitted this fact, it then becomes absolutely our duty to receive whatever that revelation contains. The time for reasoning on it has passed; we have satisfied our minds that it is a divine revelation, and are therefore bound to receive all that that revelation contains. Now, this revelation teaches us the immortality of the soul; and therefore our reason, in an indirect way, has led us to the truth that

there is an existence beyond the grave—undefinable, indeed, by human faculties, but still capable of being partly understood, and having its importance more and more felt in proportion as we are instructed by the Spirit who hath given us the revelation in question.

That it is a partial revelation we admit, but it contains the promise of a greater, and that promise can only be fulfilled in a more perfect state; the partial nature of our knowledge is rather an argument for than against the truth of the revelation. "All such partial knowledge," says Tucker, "must be encumbered with many difficulties. It is like viewing the map of a district or small tract of territory by itself and separated from the adjacent country; we see rivers marked out without any source to flow from, and running where there is nothing to receive them. In like manner, we observe events in the world, of which we trace not either cause or origin, and tending to no design or purpose that we can discover." What this able inquirer says concerning the events of providence, so may we say also concerning the doctrines of revelation—"now we know in part"—and that which we know thus in part teaches us clearly this great truth.

This is one way whereby we arrive at the knowledge of the fact of our immortality. But there is another mode also, although a more recondite and difficult one, by which we may arrive at the same truth; and it is this. We know that matter is indestructible; and therefore all those changes and apparent reconstructions of matter which we see in the world are but the change of matter into matter bearing another form, and not either a new creation, nor an entire destruction or annihilation of matter. Not one particle of matter has been annihilated from the foundation of the world—not one particle is susceptible, by any means whatever, of destruction. We can take the materials of the visible world, and, by the aid of science, resolve them into their original elements—we can trace those elements in new and various forms. But when we try to apply the same doctrine to the human spirit, we find that there are no elements into which we can resolve it. We cannot divide it into separate faculties, but we are obliged to take it as one and indivisible; and if it be not capable of being changed into other

forms, if it must continue precisely as it is, it follows, as a necessary consequence, that it is unsusceptible of destruction.

The body may be capable of being decomposed and recomposed ; but the soul having no elements into which it can be resolved, must remain in its original condition. This is the philosophical argument for the immortality of the soul. But granting the immortality of the soul, what *is it* which is thus immortal ?—it is useless “to darken counsel by words *without knowledge*”—what is the soul of man ? The Scripture tells us :—“ And God breathed into him the breath of life, and man became a living soul.” However fallen, then, the soul of man is *naturally* divine !—a portion of the Deity—severed now by sin from its source—gifted with free will and an independent existence !—subject to laws and conditions, yet capable of being reunited to God without losing its distinct personality—standing, therefore, even in its fall, far above all other created intelligences in dignity, as it finally shall in power and lustre. But is it then *from* all eternity as well as to all eternity ? No ! Its source and origin is so, but not itself ; the Scripture teaches us the transfusion of souls, so that all *were* in Adam, all fell in him, and with him. There is nothing strange or mystical in this, it is what men call a “*law of nature*,” in other words, *an expression of God's universal will*. The corrupt parent produces from his substance a corrupt offspring, and just as the scrofulous parent produces a scrofulous child, and a consumptive parent a consumptive child, so does the fallen parent beget a fallen progeny. It may be that this was the *natural* consequence of the tree of good and evil ; but whether this were the case or not, there is nothing in the fallen *condition* of man wonderful if the fall of Adam be true. Soul, then, is transfused from parent to child, and this without loss or diminution ; it is like the light from a taper, which kindles another taper, but loses nothing of its own brightness by the impartation.

The second consideration which will strike us is, the condition in which the spirit of man is found when separated from the body. And, in order rightly to come to a knowledge of this, we must diligently examine the Scriptures, and especially the writings of St. Paul, one of the most eminent of philosophers and distinguished of metaphysicians. In the fifteenth chapter of his first Epistle to the

Corinthians he treats at large on this most interesting subject. He there tells us that it is necessary that the body should die; and he argues by analogy from the condition of the visible world around us. He says, that as, when we sow seed in the ground, that seed does not germinate until to human eye it appears to have perished, so man cannot rise again unless, in like manner, he first appear to perish. We are thus taught the doctrine of the resurrection; and lest we should mistake on this point, he goes on to argue, further, in what kind of body we shall be raised. He tells us that the body is to be "sown in weakness," but "raised in power;" that it is to be "sown a corruptible body," but "raised an incorruptible body;" that it is to be "sown a natural body," but "raised a spiritual body;" and that, "as one star differeth from another star in glory, so also shall the resurrection of the just be."

He further speaks of the various glories of the sun and the moon and the stars; remarking, that there is the glory of the terrestrial and the glory of the celestial, and that the glory of the terrestrial is one and the glory of the celestial is another; and while, on the one hand, he thereby entirely demolishes the arguments of those who contend for a mere spiritual resurrection, and argues that the spirits of men will at death be for ever dissevered from their bodies, on the other hand he deals an equally powerful blow against those who maintain, that the body, when raised, shall be in precisely the same condition as when it was laid in the ground. He shows that there is to be a difference in the body, while at the same time identity remains—that it is to be the same, and yet another. It was at one time "a natural body," but now it is to be "a spiritual body;" it was at one time weak, but now it is to be strong; it was at one time clothed with humility, but now it is to be clothed with glory; and as there was a difference between the glorified body of the Lord, as seen on the Mount of Transfiguration, and the humiliated body of the Lord, as seen on the cross of Calvary, so likewise will there be a difference between the glorified body of the saint when risen, and the humiliated body of the saint when laid in the ground.

But if the body is to be thus raised, and yet not until the Lord shall come with power and great glory, what account are we to give

of the intermediate state? Are we to say, as some do, that the soul remains in a sleep of unconsciousness, unknowing of the glory of the Lord, unconscious that the time is rapidly and still more rapidly approaching, when the body shall be raised again, and once more be reunited to the spirit, to stand a perfect man before God? Can we believe a doctrine like this? Nay, the whole testimony of Scripture is against it. Doth the soul sleep? Did the soul of the malefactor sleep, to whom the Lord said upon the cross, "This day shalt thou be with me in paradise!" Do the souls of men sleep, when the Lord, by implication, admitted that they can walk the earth and be discerned by the eyes of those who have not as yet laid down the body in order that they may put on immortality; when he said to his disciples, "Handle me, for a spirit hath not flesh and bones, as ye see me have?" Nay, we cannot believe that the soul sleeps at death. Do the souls of the departed sleep, when the apostle beheld them in the apocalyptic vision, under the altar, complaining of the time they had to wait before the "fullness of time" was accomplished? Do the souls of the departed sleep, when they are arrayed in white robes, and words of comfort are addressed to them by the Eternal Spirit? We reply, No; the whole testimony of Scripture teaches us that they retain their consciousness; that, whether they be reserved in chains of darkness, with the spirits that kept not their first estate, until the coming of the great day, or whether they be filled with a calm and quiet hope that at the coming of their Lord they shall put on immortality, and rejoice in his triumph, in either case they are not unconscious. They know that his kingdom is going on in its triumphant course; that the day is hastening when he shall place them either at the right hand or at the left of the great white throne; and they watch, with the most vivid and deepest interest, the history of the church on earth.

Methaphysically speaking, the doctrine of the soul's sleep is absurd; the thinking principle can no more cease to think than the living principle can cease to live. Even if there were no revelation in Scripture on the subject, philosophy would teach us that the soul of man enjoyed a perpetual consciousness; and reference to the sacred volume confirms the metaphysical conclusion by the parable of the Rich Man and Lazarus, by the magnificent event of the

Transfiguration, by the appearing of Samuel to Saul, by the promise to the penitent thief, and by many other similar incidental but not less satisfactory proofs.

Much is, therefore, intimated to us in Scripture concerning the consciousness of the departed spirit. We are not *perfectly* capable of understanding this. As all our ideas come to us through our external senses, and as nothing that we cannot see, or hear, or feel, or touch can be made the subject of those senses, our minds obtain their first ideas and impressions by means of those senses, and afterwards, by reflection and combination, arrive at compound ideas; and, as we have no such thing as innate ideas, and no inlet for emotion save by the external senses, it is utterly impossible for us to form an adequate idea of the condition of the disembodied spirit. But it does not therefore follow that we can form no idea of it at all. For let us consider that if a certain number of ideas come into our minds by means of those inlets which the external senses afford, what will be the effect when the whole being is one inlet to knowledge? when the spirit shall be all eye and all ear? when there will be nothing to oppose the entrance either of spiritual or of temporal knowledge.

We may well suppose that such a state as this will enable us far more completely to understand the workings of God here on earth, far better to comprehend the nature of the operations of his Spirit. Those souls who were lying under the altar, and whom the apostle beheld filled almost with impatience because they were not made perfect—were even in that condition daily growing in knowledge, and in preparation for the glory that was to come. But there is this difference between their state and ours, that whereas they are in a state of preparation, we are in a state of probation. They cannot fall from their felicity, they cannot rise from their condemnation. If in the faith and fear of the Lord they have passed away, there is no more any possibility of their losing their hopes of salvation, of their being cast into doubts and sorrow, of their being deprived of the favor of the Lord, of their finally failing to obtain life everlasting. They know more than the greatest saint here, and will know more and more until the time of perfection shall come, and see them fully prepared for all the glory which is to be

revealed in them and around them. But their eternal state is fixed. And, in like manner, they who have passed away unprepared, and whom the spirit of this world hath blinded and made the children of disobedience, shall be enabled to feel more keenly what they have lost when the Lord shall fully reveal to them the wonders of a love now no longer theirs, of a power which they have made hostile to themselves for ever, of a wrath which shall be poured in interminable vials on their head. They too will feel that they have no more the opportunity of changing their condition, of obtaining mercy, of coming to the throne of grace. So that we regard the condition of the disembodied spirit as one of increasing knowledge under all circumstances, of increasing joy to those who have kept the faith, and of increasing anguish to those who have departed without it.

And now we shall proceed to touch upon a subject which is filled with interest in itself, and the more so on account of the uses which have at all times been endeavored to be made of it; we speak of the appearance of departed spirits to men. That such events occurred of old, cannot be doubted; the Scriptures give us too many instances to allow us to hesitate, and our Lord's own words to his disciples, "Handle me, and see, for a spirit hath not flesh and bones, as ye see me have," set the matter beyond question. But whether such events are to be looked for now, and still more, whether they are of frequent occurrence, does admit of doubt. Yet it must be deemed a needless piece of skepticism to deny that sometimes such visitations take place.¹

It would appear natural, that if the human organs were capable of receiving knowledge from the spirits of the departed, and if it

¹ Sir Thomas Brown, in his "Religo Medici," says, with less than his usual largeness and clearness of mind, "Those apparitions and ghosts of departed persons are not the wandering souls of men, but the unquiet walks of devils prompting and suggesting us to mischief, blood and villany, and instilling into our hearts that the blessed spirits are not at rest in their graves, but wander, solicitous of the affairs of this world. If those phantoms do appear often, and do frequent cemeteries, charnel-houses, and churches, it is because those are the dormitories of the dead, where the devil, like an insolent champion, beholds with pride the spoils and trophies of his victory in Adam."—What, Satan's triumph in churches!

were permitted them to visit those whom they have known and loved on earth, such visitations should be frequent. St. Augustine pathetically declares, that had it depended on the will of the departed whether they would return and visit those they loved in this life, he should have had daily visits from his mother Monica. Our Lord, in the parable of the Rich Man and Lazarus, gives an instance in which such a desire was expressed : "I have five brethren ; send Lazarus unto them, lest they also come to this place of torment." Let him who hath already seen the wonders of eternity—let him who hath already tasted the glories of the world to come—let him tell them how great are the delights of those who fear God, and let him tell them also how terrible is the punishment prepared for those who reject his love. If such an opportunity as this be afforded to them, they will repent, they will see how great is the importance of the stake before them, and they will not cast their all upon a hazard like that in which they are now indulging. "Send Lazarus, therefore, unto them." And the reason why Lazarus was not sent was, not that Lazarus had any disinclination to be sent on an errand of mercy, but that the thing was impossible—that but little impression was likely to be made by such a visit. The evil heart of unbelief, which cannot be touched by the Scriptures of revelation, which cannot be touched by the wonders of the incarnation, by the blood shed on Calvary, and by the narrative of His sufferings who died there for our sins, will not be touched if one rise from the dead in all the majesty of the grave, and tell of all the wonders of the world to come. There were those who saw the miracles of the Lord, and believed not; who saw Lazarus after he had been raised by our Lord from the dead, and yet believed not; therefore we have every reason to believe, according to all the analogies of the human heart, that even if the spirits of the dead were to make their appearance to the unbelieving, and to tell them, in the most awful language, the condition of the dead—how the wrath to come may be escaped, and how everlasting happiness may be attained—they would speak to those who were deaf, just as the messengers of God do from day to day.

There are some very remarkable appearances of the spirits of the dead to the living related in Scripture. We shall first notice the

appearance of Samuel to Saul. Saul, having cast off the law of the Lord, was given up to work out his own inclinations. He had determined what he would do and what he would leave undone—that he would be guided only by his own feelings, utterly regardless of what the Lord had commanded. The Lord accordingly forsook him, appearing to him neither by dreams nor in visions, nor by the voice of prophecy, nor by the Urim and Thummim. Thus forsaken, the unhappy prince determined to have recourse to the arts of hell, and sought out one whose communion with the powers of darkness he imagined might give him that information which the powers above had in his case denied. Vain and foolish imagination! Might he not have felt that if God had determined to keep from him the knowledge of the future—had decided not to answer him in any of the customary ways—God, who had left him to his own devices, could so control the powers of hell as to compel them to do the same? Did he suppose that God would allow his intentions to be defeated, and his determinations to be set aside? Did he imagine that, though God had refused to interfere himself, he would permit the adversaries of man's soul and of the faith to interfere in his stead? Some such thoughts appear to have entered into the heart of the forsaken monarch, and accordingly a woman who had a familiar spirit was sought and found; incantations were applied, and whatever may have been the woman's intentions, or whatever may have been her power, or whatever the force of the spell used, certain it is that the spirit of Samuel did appear, and that Saul was given to understand that God had forsaken him, and that the time of his departure was at hand.

There is reason to believe that the woman herself was alarmed at the appearance of the prophet's spirit, which she did not probably expect to see. She discovered, too, that the man who had thus come to her was no other than that king who had decided on putting down the enchantments of Israel, which violated the law of Moses; and she was fearful, as well because she felt she had forfeited her life, as on account of the result of her incantations. She looked on in terror, as she well might, when she saw the form of the prophet of the Lord rise before her. And oh, what terror must have taken possession of Saul's mind, when he was told that on the mor-

row he and his sons would be found in their places with Samuel! Power had been placed in his hands by the Great Supreme, but it had not been used for his glory; and now God had determined to cast him off; the sword of the Philistines was sharpened against him, "and to-morrow," said Samuel, "thou and thy sons shall be with me."

Here let us observe, that nothing can be argued as to the future state of the King of Israel from that which is here related. The body of Samuel was mouldering in its place, while his spirit was rejoicing in the knowledge of the Lord. His trials were past, and he was looking forward to the future appearance of that Saviour in whom he had believed. In that intermediate state, waiting for the time of judgment, were Saul and his sons to be on the next day. The declaration was fulfilled; another day passed, and the first king of Israel was no more, the dynasty had been removed, and the Lord had decided upon setting up a man after his own heart, who should sit upon the throne of Israel, and govern in righteousness. Many arguments had been adduced tending to prove that Samuel did not appear on this occasion, but that it was a mere vision, a phantasm; while others have urged that he did actually appear. We apprehend that the greater stress of proof lies on the side of those who hold that Samuel did appear, and in fact no other hypothesis will answer to the circumstances of the case. We cannot suppose that an evil spirit was permitted to take the form of the departed prophet. In that case we should find Satan a messenger of truth, reminding Saul of his sins, indirectly placing before the monarch the necessity of repentance, and, as a prophet, doing what the Lord himself had refused to do. If, on the other hand, we believe Samuel himself to have risen, then we find, that although the king was threatened with destruction, yet his last hours were blessed by the Lord's thus permitting the prophet, with whom he had previously held much sweet converse, to appear unto him to prepare him for the time of his dissolution, and to bring him to repentance for the sins of which he had been guilty.

Under these circumstances, the appearance of Samuel to Saul becomes invested with the character of a merciful dispensation. We see the king impressed with the certainty of another life; with

the fact that he had offended God—that the “time of his departure was at hand;” and yet no intimation was given to him that he was to despair—there was rather, indeed, ground for hope, forasmuch as Samuel said to him, “To-morrow thou and thy sons shall be *with me*.” There is, therefore, some reason for hope concerning the final state of the first king of Israel. At all events, we may believe that there is here an instance of the real appearance of a departed spirit, and one, moreover, extremely interesting on account of its results.

Another instance of the appearance of the departed spirit occurred on the Mount of Transfiguration, and this was attended by a very remarkable circumstance, namely, that one of the persons who appeared and conversed with our Lord had never undergone death. There appeared unto him Moses and Elias talking with him. Concerning Moses, we are told that he died, and *that the Lord buried him*; and the mysteries attending the burial of Moses appear to have been so great, that in the book of Revelation we find the devil contending with Michael concerning the body of Moses.

With regard to Elias, the case was wholly different. Death never passed upon him at all. While, therefore, we look upon the appearance of Moses as the appearance of a disembodied spirit, we cannot but look upon the appearance of Elias as that of a glorified body;¹ and regarded in this light, how bright and important does the vision become when we consider that apostles were witnesses of it! For, in the first place, they saw the glory of the Lord; in the

¹ The glorified body of Elias is thus described by the Talmud. Abarbanel says:—“In order that he might frequently come and appear among mankind, he was taken away with body and soul, and has ever since continued living in this union of body and soul, to demonstrate that there should still be a need of him in this world; wherefore he was carried away in a storm of wind, which is a powerful wind, with a fiery chariot and fiery horses, that his moisture might be melted and dried away; in which manner, through the grace of the blessed God, his body was miraculously made immortal, everlasting, and eternal, like one of the heavenly bodies. Thus he became light and swift, so as to appear in all places. He has no need of meat, or drink, or any other thing, which are necessary for human life, because his body was received into a spiritual state, and a spiritual nature was conferred upon him.—Abarb. on 2 Kings ii.

second place, they understood that even when they had laid down the body, they would not lose the power of conversing with him whom they had so faithfully followed; and what was more, they perceived in the appearance of Elias, that the body *could* and *should* be glorified, and that it would have a lustre of which in this world it was not susceptible.

They perceived, therefore, the three stages in which humanity is to be found. They themselves presented the degraded form of humanity under the fall; in the person of Moses, they saw the disembodied spirit in its separate state of consciousness after death, while in the form of Elias they had a type of what its state would be when the “fullness of time” was come. And at the same time that they saw this threefold condition of man, they had the glory of the Lord overshadowing the whole; and that Lord showing, by his converse at once with the risen body and with the disembodied spirit, what kind of happiness there was in both states, and how they should not be separated from him, either in the interval between death and judgment, or in that eternity which should succeed judgment. So that all things were theirs. Life was theirs, for Christ was with them in it; death was theirs, for it was to them but a separate state in which they might still behold the glory of the Lord, and still converse with him; eternity was theirs, for they saw what their condition should be, and how glorious that condition; and, above all, Christ had made himself theirs and them his, for they were Christ’s and Christ was God’s.

It does not so much appertain to the subject, either of the immortality of the soul or of the state of the departed after death, to consider the case of the bodies of the saints who were raised at the time of our Lord’s crucifixion; but still the subject is one of deep interest, and one which in a chapter like this we can scarcely pass over.

When the vail of the temple was rent in twain, and the earth shaken by a great earthquake, and the heavens clothed with sack-cloth, as though they dared not look on the dreadful scene enacted on Calvary, many bodies of saints arose and were seen of many. Doubtless they did not rise without being able to speak of those wondrous things which had been done around them; and it would

appear that there was an absolute necessity for some such visitation as this. The sight of the Lord of life and glory being crucified was calculated to strike the whole of creation with indescribable terror, and it was necessary that Christ should exhibit his power over death, not only by showing that there was consciousness after death, and that the spirit could retain its power of knowing and of feeling even though the body were laid in the grave, but by raising the *bodies* of saints also, and thus giving an assurance to those who beheld them, that they might look forward with joy, though an awful joy, to the results of the terrible event then taking place on Calvary; for, so sure as He who was then dying on the tree for the sins of mankind should raise himself from the dead, and go up to their Father and his Father, to sit on the mediatorial throne, so surely should they who beheld, arise once more clothed with the flesh that in their previous state they possessed, once more able to speak, and to testify that immortality was theirs; that He who had raised them would also raise himself, and therefore would raise all the Israel of God. It was, perhaps, with this view that even before the resurrection of Christ the bodies of saints should be "seen of many"—namely, in order that no heart should be struck with dismay, no believing soul be filled with terror, but all rather filled with faith, hope, and joy, and with the knowledge that the time of their resurrection also should come.

From these circumstances we learn, then, that the condition of the saints after death is a condition of consciousness and of joy; and from the parable of our Lord, as well as by analogy, that the condition of the wicked after death is a condition of terror and misery. In both cases they are being prepared for a state of perfection. Christ our Lord became perfect through suffering; our perfection is to be wrought through suffering likewise, but our sufferings are to be confined to the world that now is. The wicked are also to be raised and made perfect, but theirs is but the perfection of capacity, which will enable them to understand the attributes of God, and make them competent recipients of wrath. How awful is the condition of those upon whom such a state has passed!

While, therefore, there is yet time, let us earnestly, sedulously,

and diligently strive that these spirits, of whose immortality we are persuaded, seeing that so many proofs of it are given to us in Scripture, may be made the recipients of Christ's love here, in order that when we depart, we may wait in quiet hope until the time when he shall come and call us to partake of his glory. Are we, then, to look with terror on the dead? Are we not rather to consider that they form a part of the great universal church? They are no longer the church militant as we are, neither are they the church triumphant; but they are, as it were, sitting down near the walls of the city, awaiting, in the tents of their immortality, the time when their great Captain shall order the gates to be lifted up, that they may enter and share in his triumph. The spirits of the dead are, therefore, under no circumstances to be considered as objects of terror. The disciples were afraid when they thought they had seen a spirit. But why should they have been afraid? Had it been a good spirit, they would but have met with one who, having suffered like themselves, had entered into joy and peace. Had it been an evil spirit—the spirit of one who had departed without love to God, and therefore without love to man—is it to be supposed that that spirit would be permitted to injure them? If there are a thousand ministering spirits of an angelic character sent forth to minister to those who shall be heirs of salvation, can we imagine that they would allow the saints of the Lord to be hurt either by the evil spirits of angels or by the evil spirits of men? There is no cause for terror, even if we admit that the spirits of those who have departed without the love of God may reappear after death; while, on the other hand, we have in Scripture instances of the re-appearance of those who were faithful on earth, showing us what happiness is reserved after death, and before judgment, what communion with Christ shall be permitted to the yet unrisen and unglorified saint; that while the body is mingling with the dust of the earth, the spirit may be under the altar of God, rejoicing in the knowledge that the day is coming when it shall be clothed upon with an immortal body, glorified like that which was beheld on the Mount of Transfiguration, made after the same pattern as that in which the disciples then beheld Christ their Lord, endowed with the

same immortality, and destined to reside for ever in the same bliss.

Thus have we briefly, and but very briefly, taken our survey of the world of spirit. Every part of it we see radiant with the Divine glory—echoing with the Divine voice. The pages of revelation give us the earliest of the world's histories, and teach us how the Founder of the universe revealed himself to his elder children here below. They show us how he led them step by step, and gave them line upon line as they were able to bear it, evermore brightening their dispensation as they advanced towards the fullness of time, and unveiling more fully the grand destiny for which he had designed them. Progress is stamped on every page of his word, as well as on every part of his creation; progress from the animal to the intellectual, from the moral to the spiritual, from the earthly to the divine. National progress—the progress of universal society—the progress of the Christian Church—the progress of the individual believer, are all contemplated by his Divine will. The command, "Speak unto the people that they go forward," is echoed by the more advanced, "Arise! shine! for thy light is come, and the glory of the Lord hath risen upon thee;" and this again finds its echo in the Apocalyptic invitation, "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come, and drink of the waters of life freely."

We conclude this chapter in the eloquent words of Mr. Slack:—

"True knowledge is divine, false knowledge is diabolic; and this truth or falsehood depends not so much on particular facts believed, as on the spirit in which they are received. Would any one know whether he is gaining the true divine knowledge that 'buildeth up,' or the false diabolic knowledge that 'puffeth up,' let him ascertain whether while his intellect is sharpened his heart is more pure. Does the knowledge he has gained make him more earnest and self-denying in affection? does it give him a higher relish for simple pleasures? has he a more fervent aspiration towards all that is good, and deeper abhorrence of that which is evil? is he placed by it more in harmony with the great and good of past times? although dead perhaps for long ages, do they speak to him in clearer accents? is he more at one with nature? do the heavens look more blue, and

the stars shine with increased light? above all, is he impelled to deeper veneration and more heartfelt worship? The height of true knowledge may be always known by the depth of the veneration and adoration which it excites in the human heart. Perhaps, the most paltry, contemptible thing on earth is that false knowledge which sets itself in antagonism to reverence and worship. Let any one who feels the slightest tincture of it in his mind, seek at once an antidote; for he has drunk a poison more fatal and brutifying than Circé's cup could hold.”¹

¹ Church of the Future, p. 13.

A P P E N D I X.



APPENDIX I.

P. 102.

THESE Appendices are introduced for the purpose of showing the way in which such subjects were handled even by the most learned of our forefathers; the greater part of what they contain is pure conjecture, much may be ranked among what have been called "pious frauds," scientific forgeries to support Scripture—but they have their value, and tend to show cause for the broad disseverance which has been tacitly established between Scriptural and natural truth—a disseverance which can only cease when error and superstition shall be exploded. Calmet, though credulous, was honest, and whatever he states on his own authority may be implicitly believed; but he had a powerful intellectual digestion, and believed, save in some few cases, everything he read or heard. His learning, however, renders his annotations peculiarly valuable to the student.

TREE OF LIFE.—This was a tree planted in the midst of Paradise, the fruit of which had the power of preserving the life of Adam, if he had continued obedient to the commands of God; but this tree of life was to him a tree of death, because of his infidelity and disobedience.

TREE OF THE KNOWLEDGE OF GOOD AND EVIL.—This was also planted in the midst of Paradise, and it was forbidden to Adam to touch it, on pain of death. Gen. ii. 17: "For in the day that thou eatest thereof, thou shalt surely die." It is disputed whether the tree of life, and that of the knowledge of good and evil, might not be the same tree, and opinions are divided thereupon; but that opinion which makes them distinct seems the most probable.

These are the reasons that are generally alleged, both for and against the opinion which supposes them to be two different trees. Moses says, that God planted the garden of Eden, and put therein all sorts of good trees, particularly the tree of life "in the midst of the garden," as also the tree of the "knowledge of good and evil." And when he placed Adam in Paradise, he said to him, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." And when the serpent tempted Eve, he said to her, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve made answer, God hath given us leave to eat of the fruits of Paradise, "but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." To which the serpent replied, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And after Adam and Eve had transgressed the commands of God, he drove them out of Paradise, saying to them, "Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever, therefore the Lord sent him forth from the garden of Eden."

From all these passages it may be concluded in favor of those who contend for one tree only, the use of which was forbid to Adam: First, that there can be no necessity of admitting two; the same fruit that could prolong Adam's life might also communicate knowledge to him. Secondly, the text of Moses may very well be understood but of one tree:—"God planted the tree of life, or the tree of knowledge." Often in the Hebrew the conjunction *and* is equivalent to the disjunctive *or*; and in like manner, "lest he put forth his hand and take also of the tree of life and live for ever," may be explained in the same sense: lest he should return to it again, to obtain life also, as he has already eaten of it in order to obtain knowledge. Thirdly, and lastly, the devil plainly ascribes to the same tree, the fruit of life, and the fruit of knowledge—"Ye shall not surely die; for God doth know that in the day ye eat thereof, ye shall know good and evil." He confirms them against the ap-

prehensions of death, and assures them of knowledge, by their eating the forbidden fruit.

But the contrary opinion seems to have a better foundation in the letter of the text. Moses plainly distinguishes these two trees, the tree of life and the tree of knowledge; and why should we confound them without any necessity? Life and knowledge are very different effects; why should they be produced by one and the same fruit? Was it too much to forbid Adam the use of two trees? The discourse which God holds with Adam after his fall seems to me to be very express, to make a distinction here of two trees—“Lest he take also of the tree of life, and eat and live for ever.” As if he had said, “He has already tasted of the fruit of knowledge; he must be driven away from the fruit of life, lest he should take of that also.” The devil, indeed, assures Eve and Adam against the fear of death; but he only offers them the fruit of knowledge, telling them that as soon as they had tasted of it, they should have the knowledge of gods. Hence it was, that after their sin, it is said that their eyes were opened. These reasons incline us to give the preference to this opinion instead of the former, which we had espoused.

It is inquired, What was the nature of the forbidden fruit? Some have thought it to have been wheat, others the vine, others the fig-tree, others the cherry-tree, others the apple-tree. This last sentiment has prevailed, though it is little better founded than the rest. To prove this, they quote this passage of the Canticles: “I awakened you under an apple-tree; it was there your mother lost her innocence;”¹ as if Solomon had here intended to speak of the fall of the first woman.

Many of the ancients have taken this whole relation of Moses in a figurative sense, and were of opinion that this account could only be understood as an allegory. St. Austin thought that the virtue of the tree of life and of the knowledge of good and evil, was supernatural and miraculous. Others have thought that this virtue was

¹ We read this passage thus in our translation: “I raised thee up under the apple-tree where thy mother brought thee forth; there she brought thee forth that bare thee.”

natural to them. According to Philo, the tree of life represents piety, and the tree of knowledge prudence. God is the foundation of these virtues. The Rabbins tell us very incredible and ridiculous stories concerning the tree of life : it was of a prodigious size, and all the waters of the earth gushed out at its foot. One could hardly go round it in five hundred years. Perhaps all this is allegorical, but the secret meaning is hardly worth the trouble of penetrating into.

APPENDIX II.

P. 111.

LEVIATHAN.—This word is often to be met with in the Scripture ; and the Fathers understand it generally, in a moral sense, of the devil, who is the enemy of mankind, the serpent. The Jews maintain that upon the fifth day of the creation God created two animals ; the one called Enoch, the other Leviathan. Enoch was placed upon the earth, in order to live there, and God gave him the grass of a thousand mountains to feed upon. Leviathan was left in the water, wherein he had been created, and will continue till the day of judgment, at which time he will be killed, and served up at table, as part of an entertainment provided for the elect. The word Leviathan, according to the etymology of it, signifies a large fish or sea monster. Leviath may signify what is joined, fastened, or tied together ; and Than, a great fish ; as if we should say, the great fish covered with scales, sticking close one upon another. The crocodile, we know, is very long and large, and has scales so strong and so thick that the darts of huntsmen and the fisherman's hook cannot penetrate them. In our opinion, therefore, Leviathan signifies a crocodile. Job gives us an admirable description of the Leviathan, in the fortieth and forty-first chapters of his book, and therein says nothing but what may be very naturally explained of the crocodile. Others interpret it of the whale, or what the French call the Mularc, which is a very large fish, to be met with in the Mediterranean : others, by the name of Leviathan, understand, in general, all large

fish and sea monsters. Many of the ancients have interpreted it, allegorically, of the devil. Bochart shows at large that it is the crocodile. He proves it by a place out of the Talmud, in the treatise upon the Sabbath, where it is said that the Calbit or Sea Dog is the terror of the Leviathan. He pretends that this Calbit is the fish called Ichneumon, which darts itself into the crocodile's mouth, gnaws its entrails, and never goes any other way out of its belly than through the hole which it makes by gnawing so continually.

Job speaks of the Leviathan in the manner following—"Canst thou draw out Leviathan with an hook, or his tongue with a cord which thou lettest down?" Is the crocodile one of those fish which are to be caught with an hook and fastened by the tongue, or strung through the mouth and gills, in order to be carried up and down as one pleases? He does not ask this as if there were danger in doing so, but as if it were a thing very impossible, which no one could attempt without great temerity. Herodotus relates a way of taking the crocodile with a hook; but this probably was not invented in the time of Job. This historian says that it was their way to throw a piece of hog's flesh, together with a large strong hook, into the midst of the Nile. The fishermen stood upon the shore, where they made a young sucking pig cry. Hereupon the crocodile immediately came forward and swallowed the hog's flesh with the hook; the fishermen immediately drew it on shore, threw mud into its eyes, which are very small in proportion to the rest of the body, and then killed it.

"Canst thou put a hook through his nose, or bore his jaws through with a thorn?" as they did beasts of service, such as camels and buffaloes, which were guided in this manner, and trained as they pleased. Is the crocodile one of those gentle and tractable animals? See Isaiah xxxvii. 29, where he speaks of piercing, in this manner, the muzzles of beasts of burden. "I will put my hook in thy nose, and my bridle in thy mouth." The Hebrew of Job may be otherwise interpreted: Wilt thou put light into his nostrils, or pierce his jaw with a thorn? as those small fish which are carried to market, strung together in this manner. "Shall the companions make a banquet of him?" shall they part him among the merchants? Or as others will have it, Shall the enchanters cut him up, and the Ca-

naanites divide him in pieces for sale? Shall they charm him like a serpent, and cause him to burst with their enchantments?

"Lay thine hand upon him, remember the battle, and talk no more;" or, according to the Hebrew—Lay thine hand upon him, and never think of the battle. Behold, the hope of him is in vain; shall not one be cast down even at the sight of him?—The crocodile is a very dreadful creature; the hardiest warrior will not dare so much as to appear before him. They tell of one Artemidorus, that lightning by chance upon a crocodile, while he was sleeping on the sands, he was so scared that he instantly lost both his understanding and his memory. Cnemon in Heliodorus was in very great disorder at the sight of a crocodile which he had only a glimpse of, and saw rather the shadow than the body of it. Job continues—"None is so fierce that dare stir him up." It would be very great rashness to attempt it. None but the Tentyrians are capable of being so hardy; the inhabitants of Tentyrus destroyed crocodiles wherever they could find them.

But we have here a more particular description of this animal. "Who can discover the face of his garment, or who can come to him with his double bridle?" The crocodile sleeps in the daytime on the sand, with his mouth open; but notwithstanding his being asleep, who will dare so much as to approach him? "His body is like shields of cast brass: it is covered with scales pressed close one upon another." The crocodile is one of the largest river fish we know of; there have been some seen five-and-twenty, or thirty feet in length. The skin of its back is so hard that there is no piercing it with iron. Under the belly it is tender, and this is the only place wherein it is to be wounded. "Who shall open the entrance of his jaws? terror dwells about his teeth." The head of this animal is oblong, and the mouth of it extremely large. It has six-and-thirty very solid sharp teeth belonging to its upper jaw, and as many to the lower. His teeth fall in with one another like the teeth of a saw. When he opens his mouth, the opening is so wide that he could swallow a man, or even an heifer entire. His head is oblong and slit almost as far as his ears. There have been some seen in the Indies of such a size that a man of tall stature might stand upright between his jaws. They are said to stir none but the upper

jaw, whereas other animals move the lower only. But this is not confirmed by any late observations.

"By his neesings a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or cauldron. His breath kindleth coals, and a flame goeth out of his mouth." This poetical description admirably expresses the vivacity of the crocodile's eyes, when he springs out of the water, and the rapidity wherewith he pursues his prey, and the rapaciousness with which he devours it. "Strength is in his neck, and famine walketh before him." The crocodile is in shape almost like a lizard. His strength consists principally in his neck and head. He ravages everything in the places where he is found; he kills animals of all kinds, and lays waste the fields; which cannot be expressed better than by saying that "famine walketh before him."

"The flakes of his flesh are joined together; they are firm in themselves, they cannot be moved." His body is all nerve and muscle; it is in some sort impenetrable and invulnerable. "His heart is as firm as a stone, yea, as hard as a piece of the nether millstone." The expressions describe in a lively manner the strength, courage, and intrepidity of the crocodile. Nothing frightens him. If any one attacks him, neither swords, darts, nor breast-plates can stand before him. Travelers agree that the crocodile's skin is proof against swords, darts, arrows, and firearms; if any would pierce him, he must take him under the belly. "He esteemeth iron as straw, and brass as rotten wood. The arrows cannot make him flee; slingers are turned with him into stubble."

"He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment." In the oriental style, great rivers and lakes are sometimes called seas. There are crocodiles not only in the Nile, but in lakes too. Those of the Lake Mœris were adored in Egypt; they carefully prepared provision for them to eat; they put rich pendants in their ears, and costly bracelets on their feet. When the crocodile stirs himself with impetuosity, or casts up water through his mouth, he makes the lake or river he is in boil like a cauldron of boiling oil; the odor which he leaves behind him is like that of musk. This is attested by several authors of good re-

pute. He scatters this agreeable scent not only while he is alive, but his flesh, even after his death, retains it. His eggs likewise smell like musk; and the like odor, when they are wounded, issues from their wound and entrails.

"He beholdeth all high things; he is a king over all the children of pride;" which some explain by saying that the crocodile is the king of other fish; but it may be better understood of the Egyptians, who are often called in Scripture children of pride, or proud. The crocodile was their god, their king; they paid divine honors to him. In the Hebrew style, by the word king is often meant the god of any nation; every one knows that the Egyptians worshiped the crocodile, and that the crocodile was the emblem or figure of Egypt.

In the third chapter and eighth verse, he says: "Let them curse it, that curse the day, who are ready to raise up a Leviathan." He means, in our opinion, the Atlantes and the people of Upper Egypt, who curse the Sun, because they are burnt with the excessive heat of it; and who are so daring as to wake the crocodile, in order to attack, kill, and eat it. Ezekiel describes the king of Egypt by the name of the great Than, or great dragon; great Fish. Isaiah threatens Leviathan, *the piercing Serpent*, with death; that is, the king of Babylon; and Leviathan *the crooked serpent*, that is, the king of Egypt. The crocodile was esteemed the king of fresh-water fish; and the Hebrews called all fish Serpents or Reptiles. The royal prophets say that the Lord created the Leviathan to play in the waters. It is therefore an animal that liveth in the water.

APPENDIX III.

P. 111.

THIS Appendix is remarkable for containing nearly all the absurd fables of which the serpent has been made the subject:—

SERPENT, in Latin, *Serpens*; in Greek, *Ophis*; in Hebrew, *Nachash*. Interpreters have much speculated concerning the nature of the first serpent that tempted Eve. Some have thought that then the serpent had two, or four, or many feet. But there is no probability that this animal was otherwise than what it is now. And it cannot be doubted, that under the name of the *serpent*, we are to understand the Devil, who made use of a real serpent to seduce the first woman. In the curse that God gave the serpent, he told him that the seed of the woman should bruise the serpent's head; because, in reality, the serpent having his heart under his throat and very near his head, the readiest way to kill him is to squeeze or cut off his head. Many have supposed, that his chief subtlety, or wisdom, as the Gospel calls it, consists in this, that he chooses to expose his whole body to danger that he may save his head.

Jesus, the son of Sirach, says, There is no head above the head of a serpent; but by the word "head" in this place, we should understand the venom; for the Hebrew word *rash*, which signifies the head, signifies also the venom of a serpent, which some place in its gall, others in its tongue, and others in its teeth. The Scripture in different passages expresses itself sometimes as supposing the gall of the serpent to be its venom, Job xx. 14: "His meat in his bowels is turned; it is the gall of asps within him." David seems to place it in the tongue: "They have sharpened their tongues like a serpent." And Solomon in the teeth: "At the last it biteth like a serpent, and stingeth like an adder."

Another curse that God gave the serpent was, that it should feed upon dust. "Dust shalt thou eat all the days of thy life." Isaiah says also, that dust is the food of the serpent. "Dust shall be the serpent's meat." And Micah : "They shall lick the dust like a serpent." It is true, however, that they eat flesh, birds, frogs, fish, fruits, grass, &c. But as they continually creep upon the earth, it is impossible but that their food must be often defiled with dust and dirt. Some of them may really eat earth out of necessity, or at least earth-worms, which they cannot swallow without a good deal of dirt with them.

The craft, the wisdom, the subtilty of the serpent, are things insisted on in Scripture, as qualities that distinguish them from other animals. Moses, intending to prepare the mind of his reader for the relation of Eve's temptation, begins with affirming, "Now the serpent was more subtil than any beast of the field which the Lord God had made." And Jesus Christ himself recommends to his apostles, to have the wisdom of the serpent. Authors bring several proofs of this subtilty of the serpent. They tell us that the Cerastes hides himself in the sand, in order to bite the horse's foot, that he may throw his rider. Jacob makes an allusion to this in the blessing he gave to Dan : "Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward." Epiphanius brings four proofs of the wisdom of the serpent. First, when he is old, he has the secret of growing young again, and of stripping off his old skin or slough, by squeezing himself between two rocks. Secondly, he assaults a man if he sees him naked, but flees if he finds him clothed. But it is possible there is a fault in this passage of Epiphanius, and that he intends to say the contrary of this. For it is generally affirmed that the serpent is afraid of a naked man, but attacks him if he has his clothes on. Thirdly, when he is assaulted, his chief care is to secure his head. This is attested by a great number of writers. Lastly, when he goes to drink at a fountain, he first vomits up all his poison, for fear of poisoning himself as he is drinking. This observation is not assented to by everybody, though it has a great many defenders.

They relate still other instances of the serpent's subtilty; as for example, it stops up its ears that it may not hear the voice of

the charmer or enchanter. The psalmist takes notice of this piece of subtily of the adder. “Like the deaf adder that stoppeth her ear, which will not hearken to the voice of the charmers, charming never so wisely.” It is said, it applies one of its ears hard to the ground, and stops up the other with the end of its tail. Others say the subtily of the serpent consisteth in its agility and suppleness; or in a secret it has in recovering its sight by the juice of fennel. Lastly, every one proposes his own conjectures in this matter.

There were eleven kinds of serpents known among the Hebrews; 1. Ephe, the viper. 2. Chephir, a sort of aspick, or a lion. 3. Acshub, the aspick. 4. Pethen, the aspick. 5. Tzeboa, a speckled serpent, called Hyena by the Greeks and Egyptians. 6. Tzimmaon, according to St. Jerome. This is the serpent called Dipsas, because of the thirst that its biting produces. But Bochart maintains that it does not signify a serpent, but a dry and burnt-up place. 7. Tzepha, or Tziphoni, a basilisk: not the fabulous serpent or cockatrice, of which they tell so many foolish stories, but the true Regulus or basilisk, which is a serpent made like others, but more dangerous, and whose poison is more subtil. 8. The Kippos, which the Septuagint, St. Jerome, and the Chaldee understand of the urchin or hedge-hog; but the same Bochart thinks it to be the serpent called by the Greeks Acontias, that is to say, the Dart, so called because it darts itself very far and very high after its prey. 9. The Shephiphon, which St. Jerome has translated by Cerastes, Gen. xlix. 17. This serpent is of the color of sand, in which it hides itself, and where it watches its prey. The name of Cerastes is given it, because it has a sort of fleshy horns, or two bunches in the shape of grains of barley. 10. The tenth sort of serpent is called in Hebrew, Shacal, and is mentioned in Psalm xci. 13: “Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet.” The Septuagint, the Syriac, and the Arabic understand it here; Bochart supports their opinion, and shows that the name of Black—for that is the signification of Shacal—agrees to several serpents, and particularly to the Aspick, the Dipsas, the Hydra, &c.; but the greatest part of the more knowing interpreters are of opinion, that

the word Shaical in this place signifies a lion, and not a serpent. And this sentiment seems to us much more probable. It is certain that this Hebrew word generally signifies a black lion, as this author proves himself. 11. Lastly, the Saraph is a flying serpent, and is the only serpent that we know that has wings. The word Saraph properly signifies to burn, and it is thought that this name was given to it, either because of its color, or because of that heat and thirst it creates by its biting. Herodotus, who had seen these serpents, says, that they had great resemblance to those which the Greeks and Latins called Hydræ. Bochart endeavors to prove they were real Hydræ. The same Herodotus tells us, he went on purpose to the city of Buttis, to see those flying serpents of which he had heard speak. He saw near this city great heaps of bones, and the spines of those animals that had been put to death and devoured by the Ibis. The place, says he, where they are to be seen, is a narrow neck that widens towards Egypt. When, therefore, at the beginning of the spring, these serpents endeavor to come out of Arabia into Egypt, the bird called Ibis sets upon them and destroys a great number of them. The wings of these serpents are not feathers, like the wings of birds, but rather like to those of bats.

He says elsewhere, that these serpents are not large; that they are speckled or of several colors; that they are in such great quantities in Arabia, that the inhabitants could not subsist for them, if Providence had allowed them to multiply according to the usual laws of nature. But the Arabians affirm, that the female puts the male to death when they engender, and that the young ones at their birth kill their mother. They love sweet smells, and frequent such trees as bear spices, and the marshes where the aromatic reed (or cassia) grows. The Arabians drive them away from about the trees by the smoke of styrax; and when they go to gather the reed (or cassia), they clothe themselves with skins, and cover their heads all but their eyes, when they go into these marshes, from whence they drive away the winged serpents, whose flight has something terrible, and whose biting is very dangerous.

We have a little enlarged upon these serpents called Saraph in Scripture, because it was these serpents that made so great a de-

struction among the Israelites, and were the death of so many people in the desert. It was one of these Saraphs that Moses caused to be put up in the wilderness, at the sight of which the Israelites were made whole.

Brazen Serpent.—This was a figure of the serpent Saraph, of which we have now spoken, which Moses caused to be put on the top of a pike, promising the Hebrews, that all those who should be bit by serpents, and who should look upon the image, should be presently healed. The event was answerable to the promise. Our Saviour, in the Gospel of St. John, informs us, that this serpent thus raised up was a representation of his passion and crucifixion. “As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up.” This brazen serpent was preserved among the Israelites down to the time of Hezekiah, who being informed the people paid a superstitious worship to it, had it broken in pieces, and by way of contempt, gave it the name of Nehushtan, that is to say, a brazen bauble or trifle.

The *Arrow Serpent*, called in Greek Acontias, is a flying serpent, known to the Turks by the name of Ocilan. They are often seen in the Archipelago, and chiefly in the Island of Metelin; they fight with one another in the air, but do men no harm. It was this kind of serpent that set upon the Israelites in the wilderness. A learned Englishman pretends,¹ that the activity and splendor accompanying these animals may serve for an emblem to express the zeal and purity of the angels, which in Scripture are called Seraphim, which is the name that the Hebrews gave to the serpents we are speaking of. He thinks that the angels, when they made their appearance to men, assumed the form of Seraphs or of flying serpents; that the devil spoke to Eve in the same shape; that it was this that deceived her, and made her fall into the snare, imagining him to be a Seraphim or angel. He adds, that it was this that gave occasion to that odd thought of some ancient heretics, who pretended that the serpent who tempted Eve, was the son of God, or the Christ, very different from Jesus, and that she believed him as such. But to leave these whimsies.

¹ Tenison.

I think we may put into the same class another opinion of a learned man, who imagined that the brazen serpent was a kind of talisman, that is to say, one of those pieces of metal which are cast and engraven under certain constellations, from whence they derive an extraordinary virtue to procure love, to cure distempers and such like. Some impute their effects to the devil; others to the nature of the metal, and to the influence of the constellation. This author, therefore, would make us believe that the brazen serpent set up by Moses, cured the Hebrews when bit by serpents, just as the talismans cure certain distempers by the sympathy there is between the metals of which they are made, or the influence of the stars under which they are formed, and the disease they are to cure. Buxtorf, on the contrary, thinks that the sight of the brazen serpent ought naturally to increase the distemper of the wounded, instead of healing it; and that God showed a double efficacy of his power, by healing with means which ought to have had a quite contrary effect. But it is to little purpose to multiply miracles here; that which God wrought by the brazen serpent is here very manifest.

In the church of St. Ambrose, at Milan, they pretend to keep a brazen serpent, which they show for that of Moses; but every one may believe of this as he pleases. The serpent that is always represented with Æsculapius, and with the goddess Salus, and often with the Egyptian deities, is a symbol of healing, or health, which perhaps is derived from the brazen serpent of Moses.

The worship of the serpent is observed through all the pagan antiquity. The devil, who tempted the first woman, under the shape of a serpent, takes a pleasure to deify this animal, as a trophy of his victory over mankind. The Babylonians, in Daniel's time, worshiped a dragon, which was demolished by this prophet. It is well known what worship was paid to the serpent at Epidaurus, and the manner in which it was pretended he was brought to Rome. The Egyptians sometimes represented their gods with the bodies of serpents; and they paid an idolatrous worship to these so odious and dangerous animals. They called them their good geniuses, and looked upon them as the symbol of medicine, of the Sun, of Apollo. They were put into the charge of Ceres and Proserpine. Herodotus says, that in his time, near Thebes, were to be seen tame

serpents, consecrated to Jupiter. They did nobody any harm, and after their death, they were buried in Jupiter's temple. They were of the Cerastes kind, had two horns, and were but small.

Elian speaks of a sacred dragon, that was kept in Phrygia, in a wood, dedicated to Diana. He also speaks of domestic serpents which were in the houses of the Egyptians, were there fed, and looked upon as household gods; and of another serpent, worshiped in a tower, at Melitus, in Egypt. He had a priest and officers to attend him. He was served every day upon a table or altar, with meal kneaded up with honey, which the next day was found to be eaten up. At this day serpents are honored in Calicut; the kings and the Brahmins look upon them as sacred animals, created by God to afflict men, and to punish them for their sins.

The Ophites took their name from *Ophis*, which in Greek signifies a *serpent*. These ancient heretics worshiped the serpent that betrayed Eve, and ascribed all sorts of knowledge to these animals, of which they thought them to be the masters and inventors. In a word, they believed the serpent that tempted Eve was the Christ, which afterwards came down and was incarnate in the person of Jesus; that it was Jesus, but not the Christ, that suffered. For which reason they made all proselytes to their sect to renounce Jesus. When the priests celebrated their mysteries, they made one of these creatures to come out of his hole, and after he had rolled himself upon the things that were to be offered in sacrifice, they said that Jesus Christ had sanctified them, and then gave them to the people to worship them.

Serpent crossing like a bar; *Serpens vectis*, Vulgate. This serpent is found in two passages of Scripture. First in Isaiah: "In die illa visitabit Dominus in gladio suo super Leviathan serpentem vectem¹ et super Leviathan serpentem tortuosum." The Hebrew says, *Nachash beriach* and *Nachash aktalon*. Job speaks of the same serpent; but St. Jerome has translated the Hebrew by *serpentem tortuosum*. Some render the Hebrew *Nachash beriach* by *flying serpent* or *shutting serpent*, as a bar that shuts a door. Bochart thinks that this *serpens vectis* is no other than the *baratell*, a

¹ In our translation, *the piercing serpent*.

fish known in Oppian, Elian, Galen, Suidas, under the name of Zygoena. Its head is neither round, nor high, nor flat, nor pointed, but swelling on the two sides, one stretching transversely like a bar. It is known that the Hebrews reckoned fishes in the tribe of reptiles and serpents, and that the crocodile or Leviathan is also of this number.

Serpent is also taken for the devil. The invisible serpent that tempted Eve by the organs of the sensible serpent was the devil, as the Scripture and the commentators allow. Some also explain of the devil what Job says of the crooked serpent, and what Isaiah says of the serpent like a bar. See the foregoing article. St. John, in his revelation, observes plainly that the old serpent is the Devil and Satan. "And the great dragon was cast out, that Old Serpent called the Devil and Satan, which deceiveth the whole world." The Jews also call the Devil the Old serpent.

T H E E N D .

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